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The CHRISTIAN CENTURY

Published Weekly

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U.M.T. Is Conscription

An Editorial

Federal Union Is Not Enough!

By Truman B. Douglass

Palestine and the Jew—A Reply

By Philip S. Bernstein

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In This Issue

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February 4, 1948

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Contents

Editorial
- Editorial Paragraphs....131
- U.M.T. Is Conscription....134

Contributed Articles
- Federal Union Is Not Enough, by Truman B. Douglass....136
- Palestine and the Jew—A Reply, by Philip S. Bernstein....138
- On the Evening of a Birthday (Quintus Quiz)....140

February Survey of Books
- America's Destiny, by Herman Finer....141
- Not by Might, by A. J. Muste....141
- Soviet Russia Since the War, by Hewlett Johnson....142
- American Overture, by Abram Vossen Goodman....142
- Péguy and the Les Cahiers de la Quinzaine, by Daniel Halévy....143
- André Gide, by Van Meter Ames....143
- Secrets of the Heart, by Kahlil Gibran....144
- A Man Can Live, by Bernard Iddings Bell....144
- What Is Life? by J. B. S. Haldane....145
- Vain Citadels, by Bryan S. Morgan....145
- Books in Brief....145

Correspondence

News of the Christian World
- Boston, India, Nashville, New York, Minneapolis, Los Angeles, Germany, Philadelphia, Chicago, Australia....148-157

Current Feature Films....157

Calendar of Coming Events

Feb. 7-8. Evangelical and Reformed Church National Youth Cabinet, Annual Meeting, Cleveland.
Feb. 8. Race Relations Sunday.
Feb. 8. Charles Street Forum, Boston; L. M. Birkhead, speaker.
Feb. 8. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Feb. 8. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Feb. 8-14. Annual Meeting, International Council of Religious Education, Grand Rapids, Mich.
Feb. 9. Institute of Religion, United Church, Raleigh, N. C.; Truman B. Douglass, speaker.
Feb. 10. New York Institute for Religious and Social Studies; John C. Bennett, Archibald MacLeish, Robert K. Merton, speakers.
Feb. 10-13. Ministers' Week, Iliff School of Theology, Denver.
Feb. 11. Ash Wednesday.
Feb. 15. First Sunday in Lent.
Feb. 13. Student World Day of Prayer.
Feb. 15. Charles Street Forum, Boston; Reuben L. Wise, speaker.
Feb. 15. Chicago Sunday Evening Club Fortieth Anniversary Observance; William P. Merrill, speaker.
Feb. 15-March 17. United Church Canvass Spring Campaign.
Feb. 16. Institute of Religion, United Church, Raleigh, N. C.; Herbert C. Holdridge, speaker.
Feb. 17. American Committee for the World Council of Churches, New York city.
Feb. 17. New York Institute for Religious and Social Studies; John C. Bennett, F. Ernest Johnson, speakers.
Feb. 22-29. American Brotherhood Week.
Feb. 24-26. Western Section, Presbyterian World Alliance, Buck Hill Falls, Pa.
March 4-6. Federal Council of Churches, Department of the Church and Economic Life, Columbus, Ohio.
March 21. Palm Sunday.
March 26. Good Friday.
March 28. Easter.
March 29-April 1. Spring Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.; Ayer Lectures, J. Seelye Bixler; Rauschenbusch Lectures, D. R. Sharpe.
April 5-6. Inter-Council Field Department, Cleveland.
April 6. Ingersoll Lecture on the Immortality of Man, Harvard University; Clyde K. Kluckhohn, speaker.
April 6-8. Crozer Theological Seminary Annual Pastors' Conference, Chester, Pa.; John Sutherland Bonnell, Maynard Cassady, Wilbour E. Saunders, Henry Smith Leiper, leaders.
April 12-14. Interprofessions Conference on Education for Professional Responsibility, Buck Hill Falls, Pa.
April 16-18. United Stewardship Council, Spring Meeting, Atlanta.
April 27-30. Third Annual National Council on the New Approach to the Alcohol Problem, Chicago.
April 28. Methodist Church Quadrennial General Conference, Boston.
May 1. Michigan Student Christian Convocation, East Lansing.
May 6-8. National Conference on Family Life, Washington, D. C.
May 20-23. Reformed Church in America General Synod, Buck Hill Falls, Pa.
May 24-30. Northern Baptist Convention, Milwaukee.
May 26. United Presbyterian Church General Assembly, New Wilmington, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

Lent and Church World Service

LENT starts a week from today. While Congress is debating the merits of the Marshall plan, and western Europe shows increasing anxiety lest government aid be delayed until economic catastrophe has befallen, the American churches are presented with an opportunity by the return of this holy season for immediate help. The testimony to Christian brotherhood which may thus be made during the next six weeks can have enormous effects for good, both in stricken Europe and in this country. As in the other postwar years, Church World Service is appealing for a united Lenten offering from all Protestant and Orthodox congregations in the United States. This will make up part of the $24 million program of overseas church aid which has been adopted for 1948. It will go to meet the most pressing emergencies in Asia as well as in Europe. Present indications are that the response to the C.W.S. appeal will be generous and nationwide. If, however, any of our readers know of any community or congregation in which no plans have been adopted for collecting this special Lenten offering, then let this be a call to them to see that the omission is promptly corrected.

Anti-Saloon League Gains Its Goal

ONE of the greatest crusades in history came to a triumphant conclusion last week when the Anti-Saloon League, its purpose achieved, disappeared from the ranks of American organizations. The Anti-Saloon League, as its name implied, came into existence to bring to pass "a saloonless nation." Sometimes a date was attached for the winning of that goal. But it was the goal itself which elicited the support of its adherents. When the Anti-Saloon League entered the lists, it knew that it faced a terrific battle. Sometimes it seemed too much to hope that there could ever be a saloonless U.S.A., even with the help of the 18th amendment. However, in the very hour when the prospect looked darkest, the late President Roosevelt and his party brought victory. Pledging that there should be an end of the saloon forever, Mr. Roosevelt made adoption of the 21st amendment the first major achievement of his presidency. And now this pledge has been so magnificently redeemed that the Anti-Saloon League has voted itself out of existence! To be sure, if there are no more saloons, diligent search will turn up taverns here and there. Some profess to find it difficult to distinguish these from the saloons of the bad old days. But the difference is plain, for the taverns are flashier, have more women in them and more drinking. Perhaps that is why, with the Anti-Saloon League gone, its members have formed the Temperance League of America. But the formation of this new organization should not be allowed to cast a shadow on the achievement of the old. A saloonless nation? Who said it was impossible? We have it!

Bevin, Churchill And Russia

ERNEST BEVIN'S speech to Parliament on January 22 was called by R. H. S. Crossman, of the Labor left, "one of the most momentous declarations in British history." We might echo that verdict if we could be sure what Mr. Bevin meant. But the kind words for a union of western Europe uttered by the British foreign secretary reveal, on analysis, precious little substance in the form of a concrete proposal. They remind one of Mr. Bevin's announced readiness, in 1945, to join in forming a world government. The chief of the Columbia Broadcasting System's European staff, Howard K. Smith, told American listeners on the Sunday following Mr. Bevin's speech not to expect any tangible results from it. It had been delivered, Mr. Smith believed, mainly to make the American Congress *think* that something was being done to bring European nations together for common action under the Marshall plan, but without any intention of really doing anything. Mr. Churchill interpreted the Bevin speech, also in addressing Parliament, as adoption by the British government of the policies he first proposed at Fulton, Missouri. Since Mr. Attlee, who followed Mr. Churchill, did not disavow this interpretation, it may be correct. If so, it should be recalled that the Fulton speech called for an Anglo-American military alliance to put Russia in

its place. Apparently, something like that is what Mr. Churchill wants now, for he recommended an immediate opening of secret talks between the "western democracies" and the Soviet Union "to bring matters to a head" before the Russians get the atomic bomb. If Russia regards these truculent speeches in Parliament as meaning that a military alliance against her, with American backing, is to be formed in western Europe—and how can she do otherwise?—what is likely to happen to the revival of trade between east and west Europe on which the Marshall plan depends for success? To those who think that vague prophecies of a movement toward union will dispose of the real difficulties in western Europe, we recommend reflection on the mass food strikes of more than a million Germans which broke out the same day Mr. Bevin made his speech. "That was just a Communist-inspired trick." Was it? It followed immediately the announcement by the American and British military governments that the food ration in their zones had been cut from 1,550 to 1,400 and 1,200 calories a day.

Sectarian Schools Get Federal Funds Now!

FOR OVER fifty years an effort has been made to stop federal appropriations to sectarian schools for Indians, and for over fifty years those efforts have failed. Back in 1897 the appropriation act passed by Congress stated that "it is hereby declared to be the settled policy of the government to hereafter make no appropriation whatever for education in any sectarian school." But in the present fiscal year Congress appropriated $173,477 for payments for Indian pupils in nine sectarian schools, and in the budget now being considered, which covers fiscal 1949, the department of the interior has proposed that the appropriation be raised to $185,000. How does it happen that a "settled policy of the government," officially so declared, has been flouted for a half-century? A historical summary, prepared by the Office of Indian Affairs of the department of the interior, says that "early in 1904, the application of the Bureau of Catholic Indian Missions for the use of tribal funds for the education of Indian children in mission schools was referred to President Theodore Roosevelt, who decided upon advice of the attorney general that legal authority existed for such use of these funds." Under this ruling such payments continued until 1917, but in the 1918 appropriation act Congress again declared it "to be the settled policy of the government to hereafter make no appropriation whatever out of the treasury of the United States for the education of Indian children in any sectarian school." Nevertheless the appropriations continued. Again in 1935 the Indian bureau asked Congress for a statement of policy, and this time Congress authorized payments for subsistence, but not for tuition. In 1943 the Office of Indian Affairs recommended that payments be slashed from $183,000 to $76,000, but the proposal was lost in the Senate after having been passed by the House. Pressure was brought to bear on congressmen from South Dakota, where most of the Catholic schools are located, in the off-the-record hearings which preceded the vote on the appropriations. This year the hearings ought to be held in the open and the Home Missions Council, which opposes all appropriations for sectarian schools, Protestant as well as Catholic, should be given an opportunity to testify. The history of these appropriations has a direct bearing on bills now before Congress providing federal aid to education. It shows that once the Roman Catholic Church gets access to public funds, it is almost impossible to make it relax its grip.

Missionaries Imperiled In Interior China

THE MURDER of five missionaries in the region about 200 miles northwest of Hankow, China, is a reminder, perhaps needed, of the dangers under which many Christian ambassadors are now serving in that country. Three of the missionaries killed by "Communist guerrillas" or "bandits"—it all depends on who is telling the story—were apparently seeking to find refuge after Communist occupation of their Evangelical Covenant mission station. The other two were killed in Shansi province, a Communist stronghold, under more obscure circumstances. After these murders Lutheran missionary authorities in Shanghai began to fly other workers in the northwest to the comparative safety of Hankow. But large numbers have stayed at their posts, and with mob demonstrations against foreigners spreading all over China, there is a question as to how much safety the missionaries can find anywhere. The Nanking government has announced that it cannot insure foreigners against trouble anywhere north of the Yangtze river, and that even on the river only Shanghai, Nanking, Wuhu and other principal cities can be regarded as safe. Evidently the missionaries mean to remain at their posts, or as close to their posts as they can stay without taking foolhardy risks. They are thus giving evidence that, while the days of acute physical peril in the missionary enterprise have not passed, the tradition of heroism in the missionary ranks is as untarnished as ever.

The Shape of Military Things to Come

CONGRESS is chewing away at the budget submitted by President Truman for the fiscal year which will begin next July 1. Republicans declare that they will cut the White House proposals by from $3 to $6 billion, but it is generally agreed that the military items will go through, as usual, about as they stand. The President pointed out in his budget message that 79 per cent of the $39,669,000,000 total is to pay the cost of war, past and possibly to come. Eleven billion—28 per cent—is required to cover the current running expenses of the army, navy and airforce. However, these figures, staggering as they are, do not tell the full story, or even the most important part of the story. Already there are in the works requests for additional military expenditures which will more than double this current defense budget within the next three or four years! Immediately after Mr. Truman had submitted his budget the military expert of the *New York Times,* Hanson W. Baldwin, brought together these additional askings. By adding the increases recommended by

the President or by his specially appointed commissions for expansion of the airforce, for U.M.T., for development of the national guard, expansion of the army organized reserve corps, atomic bomb experiments, stockpiling of war materials, military research, new armories, laboratories, testing centers and proving grounds, and expenditures to keep the merchant marine ready for transport duty, Mr. Baldwin found that within the next few years the defense budget will rise to at least $18 billion and may reach $25 billion. It may even go beyond that, for of course all outlays for capital investment in buildings and the like will require proportionate increases for maintenance and depreciation. This, Congress is told, is "security." Do you feel secure? Do you know anyone who does?

Aftermath of Civil Liberties Cases

SINCE we have recently reported two cases in which the American Civil Liberties Union has acted to defend constitutional rights, we owe it to our readers to inform them of the aftermath in both instances. The first case grew out of the attempt by members of the Glendale post of the American Legion, in California, to break up a meeting in a private home because of the suspected "un-Americanism" of the participants. (See "California Legion Raiders Fined," January 14.) In telling of the fines imposed by a Glendale judge on the Legionnaires and a newspaper publisher who had taken a leading part in inciting them, it was stated that the convictions would be appealed. They weren't. Instead, the fines have been paid. And the legion, it may be hoped, has learned a lesson in civil liberties. The other case involved the exclusion of Dr. John Haynes Holmes from Japan after he had accepted an invitation from General MacArthur to speak there. (See "John Haynes Holmes Barred from Japan," January 21.) Everyone concerned in that episode, according to the A.C.L.U., is now apologizing. "The final explanation," says the union, "was that the military permit section of the department of the army, after receiving from the state department an unfavorable report of Dr. Holmes' lectures in India, revoked his permit to Japan, but without notifying him, higher officials or General MacArthur. It is understood that the incident has resulted in a change in the system of revoking permits, so that in future higher officials will be consulted and notices sent to the parties involved." Evidently even the state and war departments are still not entirely contemptuous of civil rights!

Eisenhower Blasts Army in Office

IT TOOK General Eisenhower a long time to pull himself out of the race for the Republican presidential nomination, but when he did he made a thorough job of it. He not only eliminated himself; he did what he could to take General MacArthur right along with him. In a letter to the group which had entered his name in the New Hampshire primaries, the retiring chief of staff said he "could not accept nomination even under the remote circumstances that it were tendered me." That should be that. The engaging five-star Kansan should now be able to tackle the tasks of a college presidency untroubled by the political intrigue which has been swirling about him ever since his triumphal return from Europe. In departing for Columbia, however, General Eisenhower left behind a blast at the growing menace of turning civilian posts in government over to military men which should have long-lasting and salutary effects. "It is my conviction," wrote the general in taking his name off the New Hampshire ballots, "that the necessary and wise subordination of the military to the civil power will be best sustained, and our people will have greater confidence that it is so sustained, when lifelong professional soldiers, in the absence of some obvious and overriding reason, abstain from seeking high political office. . . . Politics is a profession: a serious, complicated and, in its true sense, a noble one. In the American scene I see no dearth of men fitted by training, talent and integrity for national leadership. On the other hand, nothing in the international or domestic situation especially qualifies for the most important office in the world a man whose adult years have been spent in the country's military forces. At least, that is true in my case." Essentially, this is the same thing The Christian Century has been saying for a long time. But coming from General Eisenhower, it should have a wider hearing. It may awaken the general public to the peril to republican institutions when the military takes over civilian government—a peril against which the men who wrote the Constitution were vigilantly on guard. Who knows? It may even awaken Mr. Truman!

The Pope on Church-State Relations

IN RECEIVING a new ambassador from the Dominican Republic at the Vatican, Pope Pius XII gave an extraordinarily clear outline of what the Roman Catholic Church regards as its proper relationship with the state in a nation where it plays a dominant part. According to a dispatch from Rome to Religious News Service, the pope laid down three fundamental conditions to be met by governments if they wish to stay on good terms with the papal church. "First, [there must be] freedom of movement in the field of education of youth. Second, financial means [must be provided by the state] adequate to the formation of a clergy capable of caring for the spiritual needs of the faithful with a frank and broad apostolate. Third, material and spiritual conditions [must be maintained] that favor the protection of the Christian family and the progressive education and training of selected laymen" as evangelists. The second and third points, it is to be noted, call for state financing of the hierarchy and clergy, as well as of the multiform types of lay activity which make up Catholic Action. These are traditional principles of Roman Catholic policy, and one's judgment of them is likely to follow closely one's confessional loyalties. Whatever that judgment, such principles evidently do not leave room for approval of the separation of church and state. There have been many American Catholics, especially in the earlier period when Cardinal Gibbons was at the summit of his career, who have hailed the spiritual gains experienced by their church under American conditions. But Catholic dogma remains adamant.

In nations which approach the Catholic ideal, state support for ecclesiastical activities is regarded as a *sine qua non* for church approval.

U.M.T. Is Conscription!

WITH CHARACTERISTIC vigor, Dr. Daniel A. Poling is campaigning in behalf of universal military training. He spoke in Omaha on January 14 to a meeting to which the American Legion invited church and civic leaders. Particular pains were taken to invite members of the Christian Endeavor and of the Baptist Young People's Union to the Legion Hall to hear him. But a story which appeared on the front page of the *Omaha World Herald* the same evening pointed out that neither the Nebraska Christian Endeavor Union nor the Baptist Young People's Union was committed to U.M.T. It also carried the information that a poll of 152 ministers and rabbis in Omaha showed 92 opposed, 45 in favor and 15 undecided.

On January 17 Dr. Poling was in Washington, where he got a friendlier reception at the Women's Patriotic Conference on National Defense, in which the principal organization is the American Legion Auxiliary. According to the Associated Press, he informed the embattled women that "in universal training, trainees are not in the service, they are not in uniform, they are not under the Articles of War. They are not subject to army court-martial and could not be sent out of the country. Should another crisis arise, it would still require a special act of Congress to induct them." He vigorously denied that such training would be "peacetime conscription" and complained that great confusion is arising because people have not read the report issued last May by the President's Advisory Commission on Universal Training, to which Dr. Poling was appointed as a Protestant minister.

It is a fact that a considerable number of people are puzzled by all the hullabaloo over military training, but we doubt that Dr. Poling has laid his finger on the cause. That seems to be, in part at least, the language of H.R. 4278, "a bill to enact the National Security Training Act," which differs so widely from the descriptions of it given to the public by its advocates. It is that bill, and not the report of the President's commission, which the American Legion and its friends seek to make law. Dr. Poling's statements give rise to the suspicion that he may not have read the bill himself.

This bill states in its preamble that "to provide for the common defense . . . every male citizen of the United States and every other male person residing in the United States owes to our country an obligation to undergo training which will fit him to contribute to its protection in time of emergency . . ." It sets up the National Security Training Corps, "to be composed of trainees who shall be inducted into it only for training as hereinafter provided and who shall be organized, administered and trained . . . by appropriate departments and agencies of the United States. As used in this act, the term 'department concerned' means the war department or the navy department or such other department or agency as may be appropriate. The terms 'military training' or 'military training program' as used in this act means the training for duty with the armed forces of the United States."

Such language has quite a different tone from that used by Dr. Poling. In the first place, the training is universal. In the second place, it is military. In the third place, it is conducted under the army and navy. The other departments referred to may have jurisdiction only over conscientious objectors, as section 206 of the bill shows. The statement that the young men trained under this bill are "not in the service" is eyewash, because the National Security Training Corps will be a branch of the army and navy, which handle every detail of its administration. It is true that its top echelon of authority is the National Security Training Commission, but even that is under the President in his capacity as commander in chief of the military arm of government. One of its three members "shall be a member of the armed forces." The bill states that "the operation of the program, as it applies to all persons qualified for any form of military training, shall be the direct responsibility of the several service agencies." Not in the service? Nonsense!

Dr. Poling states that the trainees "are not in uniform." Section 105 of the bill states that "the President shall prescribe the uniform to be worn by the trainees, which uniform shall include a distinctive insignia." So the truth is that the trainees will be in uniform, a military uniform, which will differ from that of other branches of the armed services only as they differ from each other. Persons who advocate this measure should read the bill.

Dr. Poling states that trainees are not under the Articles of War, which is the law of the military service, and will not be court-martialed. The fact is that if this bill passes they will be under a detailed system of law which is incorporated under Title II, Chapter III of the bill as a "Code of Conduct." We have not had opportunity to compare the wording of this code with the Articles of War, but the language of this section of the bill leaves no doubt that the law it prescribes is military and not civil law. "All trainees . . . shall, from the time of actual induction . . . be subject to the provisions of this code," says section 303. The code provides that discipline shall be imposed by direct command of officers or by National Security Training Courts. These courts shall be "composed of five officers of the service," says section 304. If this is not what soldiers know as a "court-martial," the difference is so slight that it is invisible to the naked eye. Appeals from decisions of such courts are taken to higher officers.

Some of the long list of offenses and punishments described in this code of military law are startling. The bill prescribes that induction into the corps occurs when the trainee takes an oath to "bear true faith and allegiance to the United States of America" and to "obey the orders of the President of the United States and the orders of the officers appointed over me according to law and the rules of the code of conduct of the National Security Training Corps." Refusal to accept actual induction "shall be in violation of this act and as such is liable, upon conviction in a civil court, to punishment of a fine of not

more than $2,000 or by imprisonment for not more than one year, or both." Trainees who have finished their first six months of basic training and who refuse to go through with the second six months "shall be punished by a fine of not to exceed $500, or imprisonment for six months, or by both such fine and imprisonment."

This section clearly reveals the compulsory nature of this form of military service, but the heaviest penalties—five years' imprisonment and $10,000 fine, or both—appear in section 212, which seems to cover the same offenses, as well as others. This section deals with registration, classification and induction. It says in part: "Any person who shall knowingly make, or be a party to the making of, any false statement or certification as to the fitness or liability or non-liability of himself or any other person for training under the provisions of this act, or rules or regulations made pursuant thereto; or who otherwise evades registration, induction or training or any of the requirements of title I of this act, or who knowingly counsels, aids or abets another to evade registration or training or any of the requirements of this act, or of said rules and regulations . . . or any person selected for training under this act who shall refuse to complete the training as prescribed under this act, shall upon conviction in the district court of the United States having jurisdiction thereof be punished" as indicated above. What does this mean except that if a trainee leaves camp before he has completed his year, he is subject to this heavy penalty? And if he goes home and is taken in by his family, doesn't it say that both his father and his mother are also subject to imprisonment for five years and a fine of $10,000, or both, for receiving their own son?

There are, besides, pages upon pages in the law prescribing heavy penalties for desertion, aiding deserters, striking an officer or "offering" violence against an officer, "collective insubordination" including slowdowns or "any concerted action in the nature of a strike" ($2,000 fine or a year's imprisonment or both for that), failure to aid in suppressing such insubordination or failure to report it to officers when the trainee has reason to believe it may be contemplated, losing government property, and so on. Then there follow 18 sections, starting with absence without leave and carrying through to "all disorders and neglects to the prejudice of good order and trainee discipline," which carry the sweeping and unlimited penalty that the trainee "shall be punished as a national security training court may direct." Anyone familiar with the capacity of 18-year-olds to get into trouble will find it hard to read these sections of the law without wondering how large a portion of the boyhood of the nation faces the prospect of spending some time in jail.

Section 383 permits punishment of trainees for crimes of which they are not guilty and concerning which they have no knowledge. It provides that where damages are done to property and "where the offenders cannot be ascertained, but the organization or detachment to which they belong is known, stoppage [of pay] to the amount of damages inflicted may be made and assessed in such proportion as may be deemed just upon the individual members thereof . . ." No democratic civil court would or could follow this principle of collective guilt for the acts of individuals. This is military law, which is essentially despotic and undemocratic. Of what value is such discipline to men who are citizens of a democratic society?

Dr. Poling's main attack in his Washington speech was aimed at the people who denounce universal military training as conscription. He says that this is not conscription and that the difference between universal military training and conscription is "basic." We fail to follow his logic. Here is a plan to draft young men between the ages of 17 and 20. It is universal in its application. Its purpose is military training. Its uniformed trainees are members of a corps which is in fact and in organization a branch of the armed forces, under the commander in chief. There is not a line in the bill which says that they may not be sent out of the country. They are under military law. The corps is administered by military officers. In the event of war, Congress could act in five minutes to sweep aside the flimsy civilian camouflage under which the National Security Training structure is masked. But even this would not be necessary. The corps is committed to obey the orders of the commander in chief of the armed forces, just as other branches of these forces are.

It is possible of course that Dr. Poling may not have a copy of H.R. 4278 at hand, and that he is too busy making addresses under the sponsorship of the American Legion to read its 82 pages. He may not even have a dictionary in his briefcase. So we quote a definition of conscription from Webster's *New International Dictionary of the English Language,* second edition, which was published in 1940: "Conscription, *n.*, a compulsory enrollment for military or naval service; a draft." Conscript, a transitive verb, is defined as "to enroll by compulsion for military service; to draft." Conscript, the noun, is defined as "one compulsorily enrolled to serve as a soldier or sailor; a recruit secured by compulsion."

So Dr. Poling is wrong. U.M.T. is conscription. It is peacetime conscription. The trainees are conscripts. The attempt to make universal military training appear to be anything else than conscription is deliberately dishonest. It is a specious evasion of the plain and universally accepted meaning of an English word. The confusion that this evasion has created in the public mind concerning universal military training is calculated to get the people of America to accept one thing in the guise of something else. That confusion is rapidly clearing up as the people come to understand the real nature of the system which the militarists are trying to impose on them.

This is peacetime conscription and it must be accepted or rejected as such. We believe it should be rejected.

The Hands

POTSTONE and sherd grew warm in hands.
Rheims and Chartres,
Tower and buttress, bridge and city arose
From hands.
They carved the white niche,
Set gleaming the tall colored window,
The marble Face.

CELIA DIMMETTE.

Federal Union Is Not Enough

By Truman B. Douglass

THE CHURCH in America is losing the contest with the secular order and is losing it at an accelerating rate. Despite modest statistical gains reported by the denominations there are in the United States today more persons who have no relation to the corporate Christian movement than ever before in the nation's history. Add to these another group whose only acquaintance with Christianity is in the form of a generalized and highly attenuated religiousness—who regard it merely as one among many "better elements" in the common culture, who have never thought of coming to terms with it as possessing a total claim upon the mind and heart—and the multitude of the unevangelized becomes appallingly numerous.

To this vast indifference must be added other accumulating disabilities, whose consequences will one day come down on us like an avalanche. I refer to such familiar phenomena as the deterioration of the rural church, the increasing decrepitude of many formerly strong centers of Protestant life in the inner city, and the loss from the churches of both the intelligentsia and organized labor. All this adds up to inability on the part of the church, in a time of supreme crisis for humanity, to interpenetrate the surrounding culture with the reconciling and redemptive power which the Christian community is commissioned to release.

For a Break with Denominationalism

Among these disabilities the most crippling—excepting only a coldheartedness and lack of conviction in the membership of the church—is the church's disunity. So debilitating have its effects now become that one may say almost categorically that the church will suffer a further and more disastrous loss of vitality unless it is willing to deal drastically with its dividedness. And when I say "deal drastically," I do not mean a little more good will and a little more comity and a little more cooperation. I mean a radical break with our present denominational system.

I believe, moreover, that a large section of Protestantism is now ready for a bold venture toward overcoming its disunity. In the hearts of great numbers of Christian people there is a profound sense of guilt because of the divisions of the church. They know that throughout wide areas of Protestantism these divisions have no relevance to any contemporary realities of any consequence whatsoever. These separations are no longer necessary for reasons of conscience nor in order to maintain freedom of Christian life and witness. They stand as monuments to old battles, to institutional rigidity and to plain human cantankerousness.

The cost of disunity to the church is not merely that it renders "her strength unequal to her task," but that it makes the Christian community weak at precisely the points where it ought to be strongest.

Our disunity conceals the nature of the church. The church in its essential character is the new society of grace and reconciliation in which the alienations of nature, culture and history are overcome. But its power to transcend these differences which set men at variance is made invisible and largely inoperative so long as it is unable to transcend the division between one body of Christians and another. When the churches of America plead with the members of the United Nations to heal their differences, it can scarcely fail of notice that these pleas are spoken in the voices of 256 denominations which have been unable to get together.

To Meet Alternative Faiths

Our divisions mean disorder and feebleness when we attempt to meet the threat of alternative faiths now contending for men's allegiance. The Protestant churches today are conducting a series of ineffective guerrilla actions instead of pursuing a grand strategy of offense. They cannot in their separateness meet the onslaughts of modern absolutisms which are closely articulated and able to demand the utmost in discipline and obedience for the sake of the cause.

Protestant disunity means, tragically, that the churches often act as a divisive rather than a unitive influence in community life. The denominational system has prevented many communities from achieving the religious unity which they would otherwise long since have won. While reasonably good comity arrangements are operating in many sections of the country, these are at best attempts to modify some of the most heinous features of denominational competition. It is denominationalism itself that stands squarely athwart every sound program for rechurching America.

Our plight being so desperate, it is disheartening to hear some of the most influential voices in American Protestantism speaking timidly when they try to describe the degree of unity they believe possible. I am convinced that the plan of so-called "federal union" is expressive of timidity rather than boldness, and that a large section of Protestantism in the United States is now ready to go much farther. The proponents of federal union argue that it would be more inclusive than any corporate union of denominations now in sight as a possibility, and also that it would be less subject to the peril of presenting us with a monolithic church in which freedom and variety would be less easily expressed.

Fear of Union Chimerical

But the fear of too much and too close union seems somewhat chimerical in view of the present divided state of American Protestantism—like a very dainty taste in food on the part of a starving man. During the last two centuries Protestantism has had little difficulty in initiating whatever fissiparous tendencies seemed needed to safeguard the variety and freedom of Christian experience and witness. It can scarcely be contended that we are at

this moment threatened by powerful centripetal forces which will result in a kind of coagulation of denominations and suddenly give us a massively uniform church.

Protestantism Needs Unity

Several things have happened in the world since the days when European Protestantism developed national churches and establishments. The major problem of our time is not to guarantee freedom for variation and dissent on the part of minority groups within a relatively homogeneous Protestant community. The fact is that today Protestantism is itself a minority movement not only in the world but even in the United States, and our most urgent problem is not to preserve Protestant variety but to establish and articulate a degree of unity sufficient so that Protestantism can be counted as even a contender in the struggle for the allegiance of mankind.

Further, a plan of federal union that gives hope of overcoming disunity at the points where it is most damaging to the church will be no less difficult to devise than will a sound scheme of corporate union. Any effective ecumenicity must result in genuinely united effort in such enterprises as evangelism, Christian education and church extension. But these functions are the very lifeblood of the denominations, for they are essential to the existence and growth of the denominational bodies. If we are to seek union in these endeavors we may as well go the whole way and attack the denominational system at its roots. When I am shown a plan of cooperation, or of federal union, under which the Congregational Christian church extension committee will rejoice as greatly over the establishment of a Presbyterian church as over the establishment of a Congregational church, I shall begin to believe that an ecumenical goal short of corporate union will answer the needs. Indeed, the occasions of rejoicing are as good a test as any of the adequacy of the organizational expressions of ecumenicity. Under what forms of unity will there be as much joy in every church family over one sinner who repents as there is in some quarters today over one Protestant who turns Roman Catholic?

Too Much Machinery

If the schemes of federal union do not deal drastically enough with the denominational system, neither do they sufficiently challenge the organization of interdenominational cooperation. There is danger that we may develop as much of a vested interest in the organs of interdenominationalism as in the denominational establishments, and that the unitive movements in Protestantism may thus be arrested at the level of cooperation. Cooperation is not enough. Indeed, maintenance of the machinery of cooperation has become a burden of no small size upon the American Protestant community. As an administrator of missionary work I must confess that when I consider the amount of time and energy my colleagues and I spend in the negative task of planning and agreeing to keep out of one another's way, I am sometimes overwhelmed by a sense of waste and futility.

One of the purposes of cooperation is to prepare the way for something that lies beyond cooperation. This Protestant cooperation has been doing. The dynamic of the movement for Christian unity is in part derived from several decades of successful Protestant cooperation. But there is danger that the interdenominational agencies may exalt cooperation as an absolute and thus cause a fixation of the unity effort in this form. A case in point is the Federal Council's declining to call a conference on church union as requested by the Disciples and Congregational Christian national assemblies. The inertias resident in the interdenominational as well as the denominational institutions can be overcome only by continuous insistence that the mere reassignment of certain carefully defined functions now exercised by the denominations—whether to the cooperative agencies or to some organ of "federal" union —will not adequately express the unity of the people of Christ.

Crisis Calls for Union

There is every likelihood that some such conference as has been requested by the Congregationalists and Disciples will, despite the refusal of the Federal Council to convene it, be held. Let this conference address itself to the possibility of full corporate union of the participating denominations. The depth of our cultural crisis requires that those bodies which can unite shall do so, and with all possible speed. The number of Protestant denominations now ready to take such a step is large enough to assure the significance of this action as a visible witness to the unity of Christians. Such a union may well bring into one fellowship at least 40 per cent of the Protestants in the United States, and perhaps 85 to 90 per cent of those belonging to denominations which are members of the Federal Council.

With the men of Edinburgh, I hold that corporate union "must remain for the vast majority of Christians their ideal. In a church so united the ultimate loyalty of every member would be given to the whole body and not to any part of it. Its members would move freely from one part to another and find every privilege of membership open to them. The sacraments would be the sacraments of the whole body. The ministry would be accepted by all as a ministry of the whole body."

Laymen Demand It

Such a united church would begin to make sense to a laity which is half bewildered and half disgusted by our separations. In this laity are many persons who move readily from one denomination to another as change of residence or other considerations suggest, without any sense of being alien in the new group. They understand—though they may not be able to articulate this awareness—that there *is* a real unity among Christians. There is a common Christian language, a recognition of common symbols, a testimony, however various, to a common faith. These laymen do not especially care whether their children become Methodists or Presbyterians or Disciples or Baptists or Congregationalists; but they do want their children to know the one Christ. They know that the church has a job to do and is not doing it; and they wish that its leaders would stop trying to defend, justify and serve their denominational separateness, and would begin to address themselves unreservedly to the common task.

Palestine and the Jew—A Reply

By Philip S. Bernstein

NO ONE can take exception to some of the broad objectives enunciated by Rabbi Lazaron in his article, "Palestine and the Jew," which appeared in The Christian Century for November 19, 1947. The reign of God and the obligations imposed by his moral law are recognized by Jew and Christian alike. Both accept the responsibility of working for his Kingdom on earth. However, when Rabbi Lazaron considers the problem of Palestine in detail, he is less than fair to the facts.

His position may be briefly restated as follows: The Zionist movement does not express the wishes of most American Jews; the establishment of a Jewish state in Palestine is a political, non-religious act which will destroy the moral authority of Judaism; the fulfillment of Zionism will worsen, not solve, the problem of the Jews; in the long run, the Jew will be better off if he allies himself with progressive forces marching toward freedom than if he sets up a separate state in Palestine.

I

Let us begin by asking what the Jews themselves want. Elmo Roper, the well known authority on opinion surveys, published on November 22, 1947, the results of the most recent poll on the establishment of a Jewish state in Palestine. Jews only were queried. The results were: 80.1 per cent for a Jewish state, 10.5 per cent against, 9.4 per cent undecided. These figures simply confirm what is evident to any objective student of contemporary Jewish life in America. In every community there is a handful of anti-Zionists, but the overwhelming majority of American Jews are either outspoken in their advocacy of a Jewish state or, when presented with a direct question, will express sympathetic approval.

This is true also of the religious leadership. All the rabbinic bodies, Orthodox, Conservative and Reform, have strongly repudiated Rabbi Lazaron's position. Of the 311 Jewish chaplains in the United States armed services less than 10 were members of the anti-Zionist American Council for Judaism.

Between May 1946 and August 1947, while serving as adviser on Jewish affairs to the United States army in Europe, I talked with over a hundred thousand Jewish displaced persons. I did not meet a single anti-Zionist among them. Even those who desired to migrate to the United States to join their families believed in the necessity of a Jewish state in Palestine. From their earliest years they had suffered from anti-Semitism. Since their postwar "liberation," they have seen their hopes blasted by violent pogroms and have faced the obvious unwillingness of every country to open its doors to any considerable numbers of D.P.'s. These Jews are tired of vapid platitudes. They have no faith in international conferences on refugees which simply highlight the reluctance of nations to take them in. They are sick of the humiliation of knocking as beggars at closed doors. Nor do they want a reluctant tolerance which would be followed, according to their experience, by overt anti-Semitism. They want a Jewish state in Palestine to which they would come as of right, not on sufferance. They wish to live as normal human beings among the free peoples of the world. The anti-Zionist, it should be clear, speaks for a very small minority of the Jewish people.

II

Rabbi Lazaron's second point is that establishment of a political state will destroy the moral authority of Judaism. He forgets that the overwhelming preponderance of Jewish scholarship inextricably links Jewish nationalism and Jewish theology. From the ancient Hebrew prophets to the latest book of Prof. Salo Baron, it is incessantly affirmed that out of Zion shall go forth the Law. Daily the believing Jew prays for the restoration of the Jewish commonwealth in Palestine.

To charge Zionism with being anti-religious is not only to contradict the facts, it is to ignore current realities. The leaders in the American Zionist movement are rabbis: Stephen S. Wise, president of the World Jewish Congress; Abba Hillel Silver, president of the American section of the Jewish Agency for Palestine; Israel Goldstein, chairman of the United Palestine Appeal. When the Herald Tribune Forum sought an authentic spokesman for modern Judaism, the choice was Chaim Weizmann, revered leader of the world Zionist movement.

Although in Palestine, as elsewhere, there are irreligious people, essentially Zionism has a profound religious motivation. It is based on prophetic teaching and professes a messianic goal. Modern Judaism has been revitalized in Palestine. The ancient ritual practices have already evolved new meaning and new forms. The observance of the Sabbath and the festivals now expresses a living people's soul. New songs and dances and other art forms have emerged which are enriching the religious life of Jews all over the world. With the exception of a handful of old-line Reform temples, all the synagogues of America reveal the fructifying influence of the Jewish renaissance in Palestine. In short, most Jews not only see no conflict between Zionism and Judaism, but find them integrally bound together and complementary.

But Rabbi Lazaron claims that the establishment of a Jewish state will adversely affect the position of the Jews of the world. What are the facts in this connection? First of all, fear of the possible adverse effects of Jewish statehood is irrelevant to the present Jewish position in Europe. Most of Europe's Jews were slaughtered by the nazis. Most of the survivors either huddle in D.P. camps or live in lands where anti-Semitism continues to terrorize them. As the nazis persecuted Jews not for being Zionists but for being Jews, so today Europe's Jew-hatred is unrelated to Zionist aspirations or to the political decisions affecting Palestine. European anti-Semitism is as old as European Jewry. Hitler did not create it; he exploited it. European Jews are worse off today than they have been at

any other time in the nineteen centuries of dispersion. They would smile wryly at Rabbi Lazaron's appeal that they ally themselves with the forces that are marching toward freedom. Where? In what country?

The largest surviving Jewish population of Europe is in Rumania. Most of these 400,000 Jews "sit on their suitcases" awaiting the opening of the doors to Palestine. Many thousands could not wait. I saw them in the D.P. assembly centers in Austria and Germany, their bodies emaciated, their eyes terror-stricken. I asked them whether, since UNRRA had been liquidated and the army prohibited by war department directive from providing aid to new infiltrees, they would not have been better off if they had waited in Rumania. Without exception, they said that the security of the D.P. camps under American protection was infinitely preferable to the menace of Rumanian anti-Semitism.

I saw Polish Jews on the march after the Kielce pogrom of July 4, 1946. They had left behind everything they possessed to flee in panic toward safety in the United States zone. They have been waiting a long time in Germany and Austria, but they will not return to Poland, for they regard it as certain that their return in any numbers would evoke again the violence which forced them to flee. The Jews remaining in Poland—90,000 out of the pre-war total of 3,250,000—await the opportunity to move to Palestine.

The second-largest Jewish community in Europe is that under U.S. army care in D.P. camps. Of these, 90 per cent have expressed the desire to go to Palestine. Their eagerness for resettlement has been intensified by the growth of outspoken German anti-Semitism. Recent army studies reveal that six out of every ten Germans would participate in or condone overt acts against Jews. Feeling against the D.P.'s is running high. Nazi songs are heard again. Stones are thrown into the windows of Jewish homes. Jews are abused in trains and other public places. It is generally believed that the removal of the American army would be followed by pogroms.

III

Informed persons know that most of the Jews of Europe have no future there. (Excluded from this statement are the Jews of Soviet Russia, who live behind the "iron curtain," whose precise condition is unknown and who are not free to express their wishes.) Where shall they go? Again I speak from experience. Disregarding the expressed wishes of the displaced persons, I explored every possibility for their resettlement. Occasionally small numbers could be placed here or there, but the results were canceled out by the increasing birth rate and by new infiltration. There simply was no place to send the great bulk of Europe's surviving Jews.

Anti-Semitism, although a major factor, was not the only obstacle. The countries which needed labor wanted farmers, miners, lumbermen, heavy manual workers. The Jews were chiefly artisans, professional people, small business men. Moreover, there is a soul sickness in the world which has made all nations distrustful of foreigners. Even the United States, the richest country in history, has been unwilling thus far to liberalize its immigration laws. It is no secret that anti-Semitism was the most powerful factor in blocking the passage of the Stratton bill to admit 100,000 displaced persons a year for four years.

Thus it was that not only Jews but American military and governmental authorities became convinced that Palestine was the only answer to the problem of displaced Jews. And when it became clear that there could be no large-scale Jewish immigration into Palestine without Jewish political control, they threw their support behind the proposal for the establishment of a Jewish state.

The claim that the establishment of such a state will worsen the position of the Jews in Europe has no basis in fact. The Jews feel that their position could not be worse. That is why they are ready to brave every danger and hardship in order to reach Palestine. I am inclined to think that if Rabbi Lazaron had spent some time among these displaced Jews he would feel different about their future in Europe.

IV

What really bothers the anti-Zionists, I suspect, is the effect of a Jewish state in Palestine on the status of American Jews. This situation however is not without parallel. Ireland and Czechoslovakia became independent nations only after World War I, but the loyalty of Irish- or Czech-descended American citizens was never questioned on that account. Of course in the case of American Jewry adjustments will have to be made—and can be made. All that is required is a little common sense. Jews must and will remain politically loyal to the United States of America. Spiritually they will have some such attachment to Palestine as the Irishman cherishes for Eire and the Catholic for Rome. If ever there should be a war between the United States and the new Judea—which certainly seems very unlikely—the Jew will be faced with the same conflicts as other groups. This should be no more an insoluble problem for the Jewish-American than it has been for the Italian-, German- or Finnish-American.

On the other hand, the normalizing of the Jewish position in the world should do a great deal to reduce the strain under which the Jew lives in this country. It was the abnormal position of the Jew in Europe which evoked violent anti-Semitism there. Furthermore, the pressure of the unsolved Jewish problem in Europe has been a constant irritant here in America, exacerbating the general problem of refugees and displaced persons for both the taxpayer and the army. Even the burden of guilt on the American conscience, which recognized that something must be done and yet did nothing, was in a sense an irritant.

All this has led to a growing feeling of annoyance with the Jews. The solution of the European Jewish problem will relieve these strains and burdens. The Jewish problem will then be transferred from the arena of controversy to the area of constructive effort. Regardless of the political problems that may arise in Palestine, I envision a more settled condition for the Jews of the United States as a result of the Jewish state.

V

Finally, I would deal with Rabbi Lazaron's charge that Zionism is a reactionary movement and his insistence that the Jews should align themselves with the progressive

forces of the world. Actually, it is the opponents of Zionism who are the known reactionary forces. The grand mufti, who is the leader of the Arab opposition to Zionism, joined Hitler in Berlin during the war to fight Western democracy. He is the spokesman for an unhealthy combination of economic feudalism and religious fanaticism. Before the Jews revolutionized social conditions in Palestine, he condoned a work day of fourteen hours for five cents. He and his like keep the Arab masses ignorant and poverty-stricken, denying them the benefits of modern medicine and modern agriculture. These reactionaries inevitably conflicted with the progressive Western ideas introduced by the Jews into Palestine.

Certainly neither the Arab rulers nor the British colonial administrators in the Middle East represented the forces of social progress. But the Jews did. Into one of the most backward countries of the world they introduced cooperatives, social insurance, universal education, public hygiene, hydro-electrification, newspapers and soap. They established in Palestine one of the most progressive labor movements in the world. Today the Histadrut, the General Federation of Jewish Labor, has a higher percentage of the population in its membership than is to be found in proportion to numbers in any free country. The other day, I heard Henry Wallace say that the Arabs in Palestine had the lowest wheat yield in the world, even lower than in the time of Christ. Jews, on the other hand, have developed an amazing productivity. They are showing the Arabs the way to prosperity, literacy and good health. Here is hope for the Middle East. The Jews in Palestine are the progressive forces on the march toward freedom, and it would be well for the Arabs and the world if the Arabs were to join them.

Since Rabbi Lazaron wrote his article his views have taken on a somewhat academic character. The conscience of the world organized in the United Nations has spoken. A clear policy for Palestine has been enunciated. The greatest powers in the world have made the decision and can be relied on to support its implementation. The Jews, having suffered so much and waited so long, and seeing no alternative, will not be turned aside. The Jewish state in partitioned Palestine is on its way.

The question now is, What kind of Jewish state? And what shall our relations with it be?

The new state will face terribly difficult practical problems. At the moment the security problem looms large, but this will become secondary as time passes, while economic and social problems will assume priority. The resettlement and absorption of such vast numbers of Jews will require large funds as well as statesmanship, imagination and social vision. However, it may confidently be expected that the Jewish commonwealth will not only right ancient wrongs and help to bring prosperity and progress to the feudalistic Middle East, but will also yield new insights into life and faith to troubled mankind, once more bringing forth out of Zion the law of God. In an enterprise of such importance and spiritual significance every Jew and all Christians of good will should aid.

On the Evening of a Birthday

EDITOR THE CHRISTIAN CENTURY:

SIR: However you seek to escape from your solitary life and become one with the multitude, there is one day in the year on which you must be you. You must think of the separate story which began on that day which you and some of your friends recall as yours and is, as each birthday comes, so much nearer to the end. That story is selected from the larger history of which it is a part and on that day is considered as complete in itself. But how ought we to celebrate it? What should be the appointed readings for that day in the lectionary?

It was a happy idea of an English clergyman to write his autobiography backwards. I wonder if that would suggest a line of meditation for the evening of a birthday. With the remembrances and greetings of friends fresh and grateful in your ear, would it not be a fitting journey to trace the years back and see yourself at each stage? It would be like a film unrolling itself. This might make it easier to understand the road by which you have come.

A river may be followed from the sea to the little springs from which it has its beginning. Or it may be traced from the hills whence it rose, and all the streams which flow into it can be observed to the end where there are "murmurs and scents of the infinite sea." We may go either way in our birthday meditations. But I put in a plea for the backward journey.

There is always sorrow in such an inward journey; but more than sorrow should be the thanksgiving. The story is spread out before you, not in fragments but as a connected whole which even here and now takes on the character of a story with a plot. There are, it is true, many mysteries and jarring elements still to be revealed. It is certainly an hour in which to say with all your heart the General Thanksgiving: "For our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ."

It has proved a seemly reading at such an hour to return to the Golden Book of Marcus Aurelius, who teaches us to hold a roll call of "parents, friends or masters, by whose good examples or good advice and counsel we have learned." Such grateful memories illumine the past and prepare us for the detachment which is bound to come. When we have to lose the treasures of our life, perhaps one by one, it will be our thought not that we can no longer keep them, but thankfully to rejoice that we have had them.

Would it be an unfitting benediction to your day to read in Deuteronomy, the eighth chapter, in which Israel is taught to remember all the way by which it had been led, and afterwards to the sound of the silver trumpet the closing of the eighth chapter in Paul, his Epistle to the Romans, how for him the future was sure?

Ever yours,

QUINTUS QUIZ.

FEBRUARY SURVEY OF BOOKS

Arbiter Mundi!

AMERICA'S DESTINY. *By Herman Finer. The Macmillan Company, $5.00.*

ACCORDING to the publishers, this book anticipates the Truman Doctrine. It does much more; it preaches a gospel of spread-eagle Americanism which almost makes the Truman Doctrine look like a program of Christian charity. The United States, according to the author, has become "the chief salvation of mankind." As "the most powerful living embodiment of democratic government," she has a solemn duty to "assume the burdens of *arbiter mundi.*" The rest of the nations may not like it, but "the timely use of a principled word and a muscular arm" will keep them in line.

Professor Finer sees the world in a wretched plight. Rifts within the United Nations have reduced that body to impotence. Hatreds and rivalries poison the atmosphere of international relations around the globe. Neither world government nor any other form of supranational organization—not even regionalism—can ever be established by peaceful persuasion. Fears of a new war make a mockery of attempts at reconstruction. Above all, the specter of revolutionary techniques of warfare haunts the peoples of the world, magnifies their fears of each other, and torments them by alternating moods of despair and desires for annihilating potential enemies. Nearly everyone knows that all the cities of America could be wiped out in a single attack by five hundred atom bombs of the type already produced, and that fifty million people could be killed. It is not so well known that a bacteriological war would be over before the nation subjected to attack knew it had started.

Professor Finer ascribes responsibility for the sorry state of the world to two factors. The basic cause is nationalism, which the author maintains is "natural" to man and "deep-rooted in his character." Nationalism was the rock upon which the League of Nations foundered, and it is a chief source of weakness in the United Nations. It has been a cause of war for thousands of years, and it will doubtless continue to be, for to level the mounds of the dissimilar cultures of today would be to "ask the impossible and wish the undesirable." But nationalism as a threat to peace is supplemented by the malignant disease of Soviet communism. The Soviet system of government was conceived in hatred and born of revolutionary violence. It is illegitimate, a usurper. It has the largest and most brutal police system "the world has probably ever known." Its rulers have a morbid sense of guilt which they seek to alleviate through tyranny and aggression. They can neither forgive their own subjects nor let other nations alone.

Books like *America's Destiny* have their value in calling attention to the tremendous obstacles which block the road to peace. To surmount the fears and jealousies that now separate Russia and the United States would require little less than a combination of miracles. Yet a beginning must be made somewhere. Who can be sure that sentiments of nationalism are so strong that they cannot be broken down? Since Hiroshima, the state of mind of the world's millions has been one of bewilderment and despair. Perhaps a demonstration by America of a sincere devotion to peace, not simply on our own terms but on a basis of justice to all peoples, would be all that would be necessary to lift the nations from their slough of despond and win their devotion to something higher than national interest.

The program Professor Finer recommends is altogether different. He denies that the Russians could ever be satisfied by concessions from the West. Convinced that the essence of political authority is force, he proposes that the United States should arm itself with preponderant power to keep the peace. He rejects the idea that this would mean war, but he speaks of "intimidatory" force, and he admits that in some future crisis the nations of the world will probably be so exasperated by the obstreperousness of the Soviet government that they will rally behind the armed might of the United States. He admits also that a nation convinced that its cause is just will readily face frightful dangers. How then would the intimidation work unless it was followed by an application of force? The dangers of such a program seem almost too obvious for comment.

EDWARD MCN. BURNS.

The Price of Peace

NOT BY MIGHT. *By A. J. Muste. Harper & Brothers, $2.50.*

IS AMERICA ready for this contemporary prophecy? Muste is, indeed, a "must" reading in these times for non-pacifists. Pacifists will need no urging, for they know that "A. J." will strengthen their convictions like concrete poured into a waiting mold. Others, however, who differ should ponder over the facts and implications which the national secretary of the Fellowship of Reconciliation has marshaled in these 219 penetrating pages.

The title comes from Zechariah 4:6, which Moffatt has translated, "Not by fighting"; J. M. P. Smith, in the American Translation, "Not by arms." The subtitle is suggestive: "Christianity, The Way to Human Decency." It is dedicated to his and everybody's grandchildren, that this generation may renounce "the sin and folly of war" and not repeat the sacrifice of Moloch.

This book is a vigorous challenge to Christians in their basic ethical presuppositions. It is a double mirror. On the one side, it shows the present situation, from which many try to turn their heads, for they prefer pathetic fancies to prophetic insights. On the other hand, it brings out the vital Christian assumptions and attitudes.

If the scientists are correct in giving us only six to eight more years before the deadline of 1956 in this new atomic age and atomic rearmament race, when the atomic bombs now being produced by America are 50 times more powerful than the original bomb, then it is high time to face and think through an alternative like this. For survival, Leland Stowe, the war correspondent, has been urging defense through U.N. forces alone. Muste tells of communists in a concentration camp who studied the Sermon on the Mount, praised it as "the way all men will live—after the Revolution," but then added that "it isn't practical now." What should really have priority?

As an American, writing to Americans, Muste recommends three courses of action. First, the United States should renounce all war-making as a national policy. Then the billions saved by not having any military establishment should be spent in world rehabilitation. Further, we should participate fully in cultural, economic and political world organizations, including a federal world government.

Like a strong trumpet call, such Christian revolutionary action asks for several million conscientious objectors. We are not Pharisees bent on self-congratulation, but publicans summoned to repentance. "Repentance always means uni-

lateral action," he pleads. "The basic issue is not how we can prevent others from waging war against us, but that we should be purged of the guilt of war and selfishness. The United States with its vast wealth, its arsenal of atomic weapons, is the main aggressive and disturbing factor in international relations today. It is World War III or repentance and acceptance of God, his command, his love." To such a redemptive mission, Muste calls the churches of America.

Here is a fervent and reasoned appeal to try a new way. The United States is spending for destruction 1,000 per cent more this year than in 1940, when we were approaching World War II. For today's desperate situation a more moderate or so-called "sensible" program is regarded as psychologically unsound. Like total war, it must be absolute and go all the way. What had seemed wisdom has turned out to be foolishness; what may now be called foolishness may really prove to be wisdom. It means that "men and nations now have to try the way of uncalculating and sacrificial love or perish. God and history will not let them buy deliverance at a cheaper price." CHARLES DANIEL BRODHEAD.

Triumph of Faith

SOVIET RUSSIA SINCE THE WAR. *By Hewlett Johnson. Boni & Gaer, $3.00.*

READERS acquainted with the "red dean's" earlier books will find no change of outlook in the present volume, based on a three months' postwar journey in the Soviet Union. Soviet Russia is still the apex of both Christian and scientific evolution. It is a model of the social application of science and Christian ethics. Communism is the social form religion should inspire in an age of science and interdependence. "This collectivism thus formulated is precisely the collectivism science leads us to anticipate as the next stage in evolutionary advance. It is also the collectivism which makes practical and positive the underlying Christian postulate of friendship and universal brotherhood" (p. 269).

As to freedom, Russians have it, for it means "the right to food, to work, to education, to medical assistance and to a direct and responsible voice in the organization of daily industrial productive life and the conduct of local and social affairs; freedom mainly against hardships of nature and inefficient organization of life" (p. 3). Dr. Johnson recognizes that freedom to write as one likes is discouraged by party authority, which has the same right to recall an artist to his social purpose that physicians have to correct a doctor who disregards antiseptics in his surgery. He believes liberties will enlarge in Russia as she grows stronger "with peace and the peaceful activities which she seeks." He says nothing on Soviet interference with other peoples' freedom. The United States is more expansionist than the Soviet Union.

The authority of a police state is an endurable evil, for it is on the side of ideals of cooperation. The author cannot see this state power as a new engine of exploitation.

In the course of his three months' journey, the red dean traveled in Armenia, Georgia, Uzbekistan and other Asiatic soviet republics. He hero-worships the persons he meets, from Stalin and Molotov on down. They often strike us as allegorical embodiments of Soviet virtues rather than persons in their own right. Much that he describes is characterized as lovely, colorful, beautiful. Each person is for the general welfare. The entire Soviet plan and spirit gives him aesthetic pleasure.

It would be irrelevant to argue with the author, to point out logical flaws and factual omissions. The book should be judged in the light of what it is. It is not a work of scholarship, but a testimony of faith. He concedes that many of the plans are far from being accomplished, but the movement and direction are the all-important factors. He likes the plan and can overlook difficulties. We should not judge by perfectionist standards when we do not do so at home.

His greatest contribution to accuracy is to remind us to exercise care in learning the Soviet outlook and achievement. Yet such an effort could easily lead to conclusions divergent from the author's. Faith has its triumphs no less than reason. Hewlett Johnson is one of them.

SHERMAN B. BARNES.

'Bigotry' in the Colonies

AMERICAN OVERTURE, JEWISH RIGHTS IN COLONIAL TIMES. *By Abram Vossen Goodman. Jewish Publication Society of America, $3.00.*

PRIMARILY, this volume discusses a very small detail in the history of religious tolerance and religious liberty. Marginally and by implication, it touches a very important aspect. The detail, never before so thoroughly studied, I believe, is treated with a competence which gives the book permanent value. The larger aspect is clouded more than it is clarified; this calls for comment and, if one may be so bold, for correction.

Jews were a very small element in colonial America. The author estimates them at one in 3,000 of the total population in 1789. (In 1947, the ratio was one in 28.) The treatment they got was, on the whole, not bad. Racial anti-Semitism did not exist, and the modern phony excuses for hating the Jews had not yet been invented. Nobody imagined that the Jews were taking the country, or dominating business, or crowding into Aryan residential districts and country clubs. Personal antipathy to Jews as such seems to have been nil. About the only legal trouble they ran into was an occasional collision with laws against outspoken anti-Trinitarianism, e.g., in Maryland, which assured religious liberty to "all persons who profess to believe in Jesus Christ." A clever Jew, Jacob Lumbrozo—a rogue, as it happened—was prodded into saying what he thought about Jesus, and so fell afoul of the law against blasphemy. But the case was dropped and he was soon enjoying full civil rights again. Massachusetts Puritans, having great respect for Old Testament religion, placed a high value on Semitic scholarship. When a learned Jew moved in, Harvard gave him an honorary degree (in 1720, which was 150 years before Oxford gave a degree to any Jew), and a little later made him an instructor in Hebrew—after he had become a Christian.

The first Jew mentioned in New England records (1668) was described as a "Malata Jew." The author takes this to mean "mulatto." As doing less violence both to the probabilities and to the orthography, I venture the hypothesis that it might mean "Malta." The old name of the island was "Melita." Marlowe's "The Jew of Malta," though written earlier, was first printed in 1633.

So there is nothing sensational in this book's main stream of argument. It is no tale of bitter wrongs, but rather the recital of rights rather casually and good-naturedly granted to the members of a small, harmless and generally esteemed minority, in spite of a traditional theory of government under which they might have expected worse treatment. All this is good. The author's study of the relation of the Jews to the colonial communities has been thorough, his documentation is extensive and accurate, his view of Jewish-Gentile relations is judicious, and his writing is excellent.

But he does not penetrate into the meaning of religious intolerance and he exhibits neither insight into its motives

nor knowledge of its wider history. This weakness is betrayed when he says: "The story of Jewish rights before the Revolution is only a matter of scraps and bits which must be set against the background of a ferocious anti-Catholic trend" (p. 145). This theme—the alleged blind savagery of the Protestant colonists toward Roman Catholics—is recurrent through the volume. So we read of the load of "hatred and bigotry" which they brought with them from England; of a "bigotry so intense against Catholics that no priest could reside in the [Massachusetts Bay] colony"; of the "barbarous treatment of Catholics"; and of the "fanatical anti-Catholic spirit of the Thirteen Colonies."

There were, to be sure, restrictive and penal laws against Roman Catholics in some of the colonies for a time; and so there were against Baptists and Quakers. This was intolerance. Was it therefore bigotry, hatred, barbarism, fanaticism, and all the other things that Mr. Goodman calls it? One cannot say so without first inquiring as to the motive; and after inquiring, one will not say so.

There were two fundamental reasons for putting restrictions upon Roman Catholics in the Protestant colonies. The first, and least creditable, was that every Catholic state in the world at that time put much harsher restrictions upon Protestants. Thousands of the colonists were refugees from Catholic persecution in Europe. There were, for example, great numbers of French Huguenots who had escaped extermination only by flight. Why, asked the colonists, should we give full freedom to those who are even now persecuting our brethren wherever they have the power to do so? Not the most perfect Christian attitude, to be sure, but one that deserves some better name than bigotry and barbarism.

The second reason was that many of the colonists brought with them the social and political theory that religious homogeneity was essential to the security of the state. That theory had been formulated by the Roman Catholic Church; it had dominated Europe for a thousand years before the Reformation; it had been carried over into Protestant state churches; it was being liberalized rather rapidly in the colonies and in Holland, more slowly in England, and not at all in the Catholic countries or in the Catholic Spanish empire. It was never completely disavowed anywhere on a national scale until the formation of our federal government. Meanwhile, in the period of which this book treats, this philosophy of intolerance carried less weight in the American colonies than in any other part of Christendom, and the corresponding practice of intolerance was less prevalent.

W. E. GARRISON.

Péguy and Gide

PEGUY AND THE LES CAHIERS DE LA QUINZAINE. *By Daniel Halévy. Longmans, Green & Company, $3.50.*

ANDRE GIDE. *By Van Meter Ames. New Directions Books, $2.00.*

TO READ together and to compare the lives of these two Frenchmen is to be vividly reminded of the divergent ideals of the Third and Fourth Republics, and indeed of the modern world. How can men of good will build a new France or build a new world when such chasms separate them? And it is not as if Péguy and Gide represent the only alternatives in France today, much less in the West as a whole. Péguy's Christianity is not that of official Catholicism. Gide's humanism stands apart from the doctrinaire liberalism of the French Revolution as well as from Marxism, Protestantism and existentialism. Nevertheless, Péguy and Gide may well represent one great option that faces the West today, that between traditional religious faith and scientific humanism.

Both writers are, indeed, at many points specially conditioned by their national setting. Gide belongs to the special category of the French *gens de lettres,* though he has approached his cultural and moral problems in the context of Continental thought. It has been said of him that he is the only Protestant since the Edict of Nantes who has made good a position as an indisputable writer of the first rank and truly French in spirit. Though he early shook off the trammels of his Calvinist upbringing and carried his moral adventures into forbidden areas, he has persisted in referring his ultimate sanctions to Christ. Péguy, who died in 1914, but whose greater influence is just beginning, was French in a much more special sense, French of the soil, of the peasants. Not an explorer of the modern predicament like Gide, he was a crusader, a myth-maker, always under the banner of older Catholic France, the France of St. Louis and Joan of Arc. He appealed also to the French Revolution, but to the revolution of the people, not of the doctrinaires. His life was given in part to the celebration in poetry of the deeper vocation of his land, and in part to savage polemic against the degrading influences of modern secularity. Contemporary writers like Maritain and Bernanos are his spiritual heirs.

Yet both writers have become important for us all. First, because of their talent. Gide is a master of style with a worldwide influence just recently crowned by the Nobel prize, and Péguy has won through from neglect to general homage. Then, because of the universal bearing of their thought, though in quite different ways. Here it is easy to recognize Gide's lifelong awareness of European culture, his interest in and translations from Russian, German and English literature. His spiritual pilgrimage has had a formative influence, also in this country, in somewhat the same way as that of D. H. Lawrence. In the case of Péguy, the wider bearing is a little harder to define. But his criticism of secularism in state, economy and university and his quickening of the elements of soundness in French life today bring him into the number of those who are the elect pathfinders for our general crisis.

Van Meter Ames' book deals with Gide both as thinker and as artist. One has only to browse in the journals (see *The Journals of André Gide,* Vol. I, recently presented in English, Knopf, 1947) to recognize that he gave a great deal of time to botany and nature study. He carried this scientific attitude over into his observation of man and society and into the very form of his writing. His journals and his novels, especially *The Counterfeiters,* take the form most often of a series of laboratory notations. He is first of all psychologist, naturalist, moralist, experimenter, explorer, traveler. He belongs heart and soul with the great empiricist order of the modern world. He has dealt as a diagnostician and pioneer with the moral ambiguities of the modern soul, convinced that orthodoxy had no sufficient answer for our errors or our sufferings. Readers of the book will be grateful to the author for his analysis of Gide's various reactions to the Protestantism he left and the Catholicism which at times solicited him. Gide never seriously studied the modern criticism of the Bible. As Ames says, if he had been better acquainted with liberal Protestantism he might have reached a more satisfactory solution of the religious problem. He remained loyal to the Gospels as he understood them, and we may see here a sign of the readiness of French liberalism to return to the faith when orthodoxy loosens its hold on the Continent or is transformed by new life.

It is at this point that Péguy has importance. He lived

outside the church until the last days of his life but his heart was given to it. From an earlier agnostic and socialist position he passed to a Catholic position, always on the defensive against clericalism. Halévy, the distinguished historian and friend of Péguy, here gives us an absorbing account of the famous *Cahiers,* the publishing venture which channeled the literary and social causes which Péguy, Rolland, Benda and others espoused. Apart from his public crusades—the Dreyfus affair, the school question—Péguy carried on his deeper calling as poet. One by one his "tapestries" and "mysteries" were published, only to meet complete neglect. Today they are recognized as productions of notable importance. The élite of French youth today, so far as they are not Marxist or existentialist, find here a well of inspiration for the task of restoring France to its true greatness.

There would seem to be a hopeless disparity between these two figures. But France and Europe need both. Gide the humanist teaches modern society that it must face its new knowledge honestly and let no taboos or inertia stand in the way of a genuine empiricism. Like Goethe, he knows that "to seek is to err"; but be the risks what they may, we must seek. Gide's formidable intelligence and courage have undermined the things that can be shaken, even holy things. Péguy does something greater. His short embattled life, marred by intransigence and provincialism, had upon it nevertheless a strange mark of destiny and prophecy. He opens springs of charity and faith without which no amount of intelligence can avail.

AMOS N. WILDER.

Never the Twain —

SECRETS OF THE HEART. *By Kahlil Gibran. Philosophical Library, $4.75.*

SINCE the beginning of Western civilization, the Occidental mind has been debtor to Oriental thought. The utter disregard for logical consistency, the complete bifurcation of matter and spirit, the unrelieved and hopeless pessimism, and the poetic imagery ungrounded in experienced reality, which characterize the literature of the East, have been generally rejected by the tougher Western mind. But the literature has always had a sort of fascination and haunting appeal for the more practically minded Westerners. From it they have acquired their religious concepts without ever making them wholly their own.

Now comes Kahlil Gibran, the modern Oriental prophet, poet and philosopher. The Western world, baffled and confused by the discovery that "the heart has gone out of Progress" and that secular materialism has been unable to protect its own gains, listens hopefully. Not understanding exactly what he says, it is the more convinced that he is saying something of vast import. The notes of pessimism and fatalism which a few years ago would have been summarily rejected now strike a responsive chord. Tired of conflict, many are ready to agree with him who declares: "I am a stranger, and I shall remain a stranger until the white and friendly wings of Death carry me home into my beautiful country. There, where light and peace and understanding abide, I will await the other strangers who will be rescued by the friendly trap of time from this narrow dark world" (pp. 82-83). Gibran puts it more delicately than do the Jehovah's Witnesses!

We shall not find in this man from the East the salvation which our hearts tell us we must have or perish. He is too gloomy a prophet, too inconsistent and too far separated from the workaday world. But he may well bring us to a reexamination of a Savior in whom East and West did meet, and we may meet again and again the universal Christ. While Jesus himself preached a gospel which cuts squarely across prevalent Occidental philosophy and has been but dimly apprehended by most Western disciples, he alone of Oriental teachers meets the demand of the Western mind for consistency and reality.

Perhaps Gibran, the Oriental mystic, understands better certain aspects of Christianity than do we more practically minded Occidental Christians. We can profit from his fresh presentation of these aspects.

The present volume is a translation of earlier writings than those which first brought Gibran to the attention of the Western world. It does not add greatly to his stature, for its editor claims too much when he says that "his earliest—like his latest—writings project timeless universal truths." To some extent they do, but not nearly so effectively as his later works. In these earlier writings, he is definitely more Oriental and less universal than in some of the later ones.

While one may not share wholly the enthusiasm of the editor, Martin L. Wolf, it must be said that he has done a splendid job and that his preface is an excellent introduction to Kahlil Gibran.

TALMAGE C. JOHNSON.

Resources for Living

A MAN CAN LIVE. *By Bernard Iddings Bell. Harper & Brothers, $1.50.*

THIS is a valiant effort to offset a decidedly gloomy outlook on contemporary man. The author finds the present world "chaotic, bewildering, befuddled." He pierces through make-believe and many high pretensions about the state of mankind to the grim realities, which are enough to depress the stoutest spirit. To say nothing whatever about other portions of earth, Americans are "a people contentious, truculent, given to violence, sensual, cynical." We are trying to live out our days in a century which rushes toward ruin of all that makes life worth living.

Out of such darkness Dr. Bell summons himself and his readers to face certitudes: (1) If prevalent conditions continue a worse state of things must ensue. (2) The present situation is the result of carnal greeds, appetite for power and failure to seek the meaning of life. (3) The common man must speedily rediscover what is the design of the universe and how he may fit into it. (4) The people must learn to think in terms of ethics. So much for the author's prologue, in which he declares he is concerned with Christianity's ethical standards and with the sources of strength that enable one to live according to that standard.

Dr. Bell is very good at definitions. He attempts to tell us at the outset what man is. He then turns psychiatrist, and describes man in terms of hungers. Man, he says, yearns first of all for understanding of the universe and his place in it. Next, he longs for companionship to escape the pressure of loneliness. Then he wants help to overcome his moral incompetence, his incredible folly, his weakness of will. Only religion can satisfy these hungers.

No solution for man's problem is possible without supplying a clear account of his destiny. "Why build, if what we build is soon to be rubble? Why strive for beauty, if beauty ends in bitter dust? Why breed, if children are to die in fratricidal murder? Why labor for a more just society, if the rocket bomb and nuclear disruption are destined to sink us to the level of predatory beasts?" It is high time for educators to examine philosophies in general and ethics in particular. The quest for money, for pleasure, for power, for erudition, examined searchingly offers no proper end of man.

The rest of the rousing book is a presentation of the Christian message applicable to the foregoing. The incisive preacher cuts away theological words, to lay bare spiritual values. What is God like? He is like a perfect man, made visible to us in Jesus. What is the redemptive adventure? It is personally following Jesus and adopting his way for society. What is Christian morality? It is being like Christ. How does one gain strength from God? By confessing one's self-centeredness and humbly opening one's life for God to come in. What is the victory? It is escape from hell—from the only real hell, which is "permanent inability to achieve the purpose of one's being."

The reviewer acknowledges this is a rather dull outline of a pronouncedly pungent book. The book is far from being unorthodox, yet it does not conform to the usual patterns. The author brooks no commonplaces and lashes out at what he regards as falsities and speaks up for convictions, without being considerate of niceties—which is only another way of saying that the book is meritorious. After all, it is something to convince one that, in this contemporary world, *a man can live.* JOSEPH MARTIN DAWSON.

Chemistry Plus

WHAT IS LIFE? *By J. B. S. Haldane. Boni & Gaer, $3.00.*

IN THIS charmingly written and disarmingly argued volume of 54 essays, only three of which are more than four pages in length, the distinguished British scientist does not answer the question "What is life?" but he does say a great deal to make it easier for his readers to discover their own answer. This seems to be his purpose in writing the book, for he states in his preface, "This book is permeated by one point of view, namely, that people can and should think scientifically about themselves."

These essays originally appeared in the London *Daily Worker* and in the New York *Daily Worker,* journals whose ideological complexion and distinctive point of view hardly call for further description here. Dr. Haldane prepares his readers for the Marxian note that dominates the tonality of his *Weltanschauung* when he says that he has adopted "Marxism as a working hypothesis about how men behave and how changes, both in nature and in society, occur."

Accordingly, you have here discussions of "life" under such larger headlines as "Is Man a Machine?" and "Heredity and Environment" and "Science and Society," and under such more specific subdivisions as "How We Breathe," "The Balanced Diet," "Sex Education," "Soviet Science," and "Life at High Pressures." These topics of themselves indicate the naturalistic-humanistic approach made by Dr. Haldane to the problem of life in general and to its many specific questions in particular. There are also ever present throughout these essays that mood of humility which is the mark of true wisdom and that "reverence for life" which impart to the discussions of these manifold themes a quality of friendliness and warmth. This makes the reading of these pages much more than an exercise in scientific curiosity.

As an example of the author's mood, both as scientist and as teacher, I quote from the essay entitled "What Is Life?" where he declares: "I am not going to answer this question. In fact, I doubt if it will ever be possible to give a full answer." Later, having said that "what is common to all life is the chemical events," he concludes: "When we have said that life is a pattern of chemical processes, we have said something true and important. . . . But to suppose that one can describe life fully on these lines is to attempt to reduce it to mechanism, which I believe to be impossible."

In the closing essay, "The Layman's View of Nature," Dr. Haldane makes the interesting suggestion that "in our thought and feeling about nature, natural selection should for some purposes—although very emphatically not for all purposes—replace the idea of a Creator," and then adds, "Nature deserves our admiration, but not our worship." He ends the essay and book with this sentence: "We can only begin to consider scientifically 'What Is Life' after we have got accustomed to thinking scientifically about nature." If anyone should comment that, after all, this is simply the conviction of an "atheistic communist," I would be tempted to say, "This man is not far from the Kingdom of God."

KARL M. CHWOROWSKY.

Man Hunt, God Hunt

VAIN CITADELS. *By Bryan S. Morgan. Little, Brown & Company (Atlantic Monthly), $2.75.*

MR. MORGAN, a young English novelist, has developed a series of variations on a theme by Dostoevsky. This is another *Crime and Punishment* with modifications. We have the old plot of the pursued and the pursuer, and a flight that gathers speed and intensity through the beautiful English countryside and in Oxford. The background descriptions are vivid and full of delightful little lifelike touches.

The pursuer, a plodding and rather stupid detective, is less imaginative than Hugo's Javert. He does his duty and hurries home. The pursued is less complicated than Raskolnikov, but he has the same need of confession and is on the same search for spiritual absolution. This crime, murder, seems to have been on impulse, not on principle. In the course of his flight, the murderer unburdens himself to four people, all of whom prove empty places of refuge. The Reverend Emmanuel Sheep (what a name!) has convictions, but little courage. He is a pathetic example of an ineffectual and conventional churchman whose spasmodic attempt to be a person is soon over. The criminal's sweetheart refuses to take him back, and thus gives him freedom and release from the past. His old school friend, the Oxford don, is too fearful of appearances to be helpful; but another old acquaintance, a chemist, takes compassion on him for a while, although he can't take too much time from his work. Gradually a realization of the power of the Christian God begins to grow on him and he starts in search of him. The story of his religious strivings is unfolded with increasing feeling and insight to a strong emotional climax.

Mr. Morgan's social criticism is keen and vigorous; his psychology of religion is a development of the *de profundis* to St. Augustine's prayer. For the author of a first novel, he shows here unusual promise.

LEE E. CANNON.

Books in Brief

SCIENCE AND THEOLOGY, THEIR CO-ORDINATION AND DIFFERENCES. *By Hiram Vrooman. Swedenborg Philosophical Center, 5710 Woodlawn Ave., Chicago, $2.50.* Emanuel Swedenborg was a scientist of the highest eminence before he became a theologian. Even those who do not accept his distinctive religious views rate his mind as one of the most powerful of his century, or of any century. The intimate relation between scientific and theological concepts is basic in Swedenborg's writings, and so is the sharp division between the fields of science and theology. Mr. Vrooman is a veteran minister of this faith and president of the Swedenborg Philosophical Center which has been established in the immediate vicinity of the University of Chicago. His book is firmly based upon Swedenborgian principles, includ-

ing the "code language of spiritual correspondences" by which the inner meaning of revelation is to be discovered beneath the outer meaning. The greater part of the discussion is developed by the enumeration and analysis of "more than 300 analogies between things of science and things of theology."

PILLARS OF FAITH. *By Nels F. S. Ferré. Harper, $1.50.* There is need of a constant succession of little books, like this, which aim to present the central truths of the Christian faith in clear terms, without undue theological elaboration but on the basis of serious theological thinking. Each reaches its own audience and none can satisfy everybody. This one seems addressed to those who are already Christians and who are prepared to accept the presuppositions and the terminology of what may be considered a rather conservative doctrinal position. But when a Congregationalist writes a series of lectures to be delivered to Disciple and Baptist audiences (at Texas Christian University and Southern Baptist Theological Seminary), one may be sure that his purpose is to set forth those things which are, or ought to be, most surely believed among Christians.

AN INTRODUCTORY STUDY OF THE FAMILY. *By Edgar Schmiedeler. D. Appleton-Century Co., $3.00.* This Roman Catholic textbook, by the director of the family life bureau of the National Catholic Welfare Conference, first published in 1930, is now issued in a revised edition. It is the work of an expert sociologist who has specialized in this field. There are aspects of it, naturally, which will meet the approval only of those who share the author's point of view in regard to the authority of the Roman Catholic Church and its relation to the family, the school and the state. Even so, it contains much excellent material.

WHY I AM FOR THE CHURCH. *By Charles P. Taft. Farrar, Strauss & Co., $2.25.* As president of the Federal Council of Churches, Mr. Taft is giving vigorous leadership to the thought and action of that great agency. He is the kind of layman who knows his way around among the issues of doctrine and polity in which the doctors of divinity are expert, but he also sees these issues in the perspective of social and political history and in relation to the concrete contemporary situation. The "talks on religion and politics" which are collected in this volume were delivered on various occasions during several years past. The one which furnishes the title was first published in the *Pulpit*.

EVEN THE NIGHT. *By Raymond Leslie Goldman. Macmillan, $2.50.* Not a few books have been written by the blind, the deaf and the lame to tell how they overcame their handicaps and achieved satisfying lives. The common message of them all is that happiness is something that has to be won by intelligent effort, not something that is handed out on a silver platter. Some of these books carry that message rather effectively in spite of being badly written. But Mr. Goldman's is exceedingly well written. Crippled with infantile paralysis since early childhood, and blind and diabetic besides, he has attained competence and recognition as a writer. This is his eleventh book, but his first about himself. He has earned the right to write it. Indeed, what he has to say is so important and his power to say it so ample that he had lost the right not to write it. He tells the story without embarrassment or vainglory. It gives convincing and authentic documentation to the thesis that life is what you make it.

ESCAPE FROM THE PIT. *By Renya Kulkielko. Sharon Books, 45 E. 17th St., New York, $2.50.* It is easy to forgive and forget injuries—suffered by others. The wholesale robbery, torture and murder of Jews in Poland during the first half of World War II is a matter of history. Here is the artless record of a young girl who endured much, saw sufferings even worse than her own, survived, and finally escaped to Palestine. The details are, of course, supported only by her personal testimony, but they are consistent with generally known facts that would be incredible if not so fully proved.

W. E. G.

CORRESPONDENCE

Anglo-Saxon, Not Christian

SIR: In preaching and advocating the point of view which Mr. Randall effectively presents in "Funerals Can Be Christian!" I have discovered that there are other considerations which it is unrealistic to ignore. The point of view which Mr. Randall and I share is that of the Anglo-Saxon college graduate. Can we insist that our peculiar taste should be that of all Christian people of all sorts? Most of us are proud of the fact that we have got through the funerals of our loved ones without a tear. But there is nothing in psychology or in Christian tradition to prove that the failure to give any sign of the grief that is tearing one is universally desirable. There may be a healthy emotional and spiritual catharsis in funeral practices which people of our special temperament find distasteful.

Life is enriched through symbolism, and the most significant symbol of all is the human body. Casually to dismiss the body that for years has been the sign of a well loved presence is no more admirable than lack of regard for a packet of old love letters or a worn-out Bible. Give the morticians credit—their cosmetic arts are highly skilled (sometimes) and can achieve strikingly satisfactory results. When a face that was last seen wasted by a long illness is restored to the look of health and strength, the argument for not spoiling the memory of the living person breaks down. A grateful "Doesn't she look beautiful!" is not necessarily morbid.

The waste of money in funerals is a scandal. But when we urge the greater appropriateness of gifts for human and religious needs, we are usually not realistic. In few places is there an adequate device for transferring what is saved from funerals to other purposes. What is saved will simply go to other secular channels. In many cases expenditures for flowers and an attractive mortuary establishment will probably leave a more satisfying deposit in the memory than would the other uses to which the money would be put. As Mr. Randall indicates, the poor who have a minimum-priced funeral get from many undertakers more than their money actually buys. For the rest, it is simply a comparison of one sort of worldly expense with other sorts.

Board of National Missions,
Presbyterian Church, U.S.A.,
New York, N. Y.

GEORGE E. SWEAZEY,
Evangelism Secretary.

The Retort Courteous

SIR: I have sworn, and as a Christian gentleman, that I would ignore the mutterings of the men of the cloth when they get off on a tangent relative to the funeral business. But it seems that preaching the gospel does not bring the full focal point of the spotlight on the brother, so he launches forth lambasting his fellows for unchristianizing funerals, and he at least gets the attention of a few feeble-minded "undertakers" like me.

Let's take this Eagle Scout preacher back to the good old days when everything was "for free," and I can do this because I was

thar, brother, I was thar. People would come into the office of the undertaker (that word you seem to understand) and buy a "store boughten coffin," enjoy his services to dress ma and put her in it, bring his hearse out to haul her to the cemetery. "They warn't a-gone have no emba'min' "—and save they did. . . .

[Twelve hundred words omitted.]

In official board meetings I hear the coin of the realm discussed freely, and it's funny, even there, we find there is never enough money to go around without special appeal, special drives, special effort. But when the undertaking business, in a trade journal, discusses its problems, you have the happy courage of your convictions to cheaply spread it on the pages of your elegant magazine, using all the quotation marks and italics to make it impressive. Whereas, the truth of the matter is we are only trying to cope with a spiraling economy.

Bellingham, Wash. LOUIS F. JONES.

No Old Catholic Bishops in U.S.A.

SIR: With much interest I always read your periodical for the great insight it gives into American Christianity. But the statement in your issue of November 19 that a member of the Old Catholic episcopate was present at the consecration of Bishop Donegan in New York was in error. The Old Catholic churches found their origin in the protest against the deformation of Catholicism in Roman Catholicism, and they are bound together in the Utrecht Declaration of 1889. The Polish National Catholic Church is one of the members of this community. But otherwise there are no Old Catholic churches in America, and in consequence no bishop.

Utrecht, Holland. P. J. MANN.

[Our news item was in error. The bishop in question was the Rt. Rev. John Misiaszek, auxiliary bishop of the Polish National Catholic Church.—THE EDITORS.]

The Place to Start

SIR: I concur in the suggestion of a recent article (Jan. 7) that the profit ought to be taken out of funerals. If a motion is in order, I propose that the first item in the funeral bill to be eliminated be the clergyman's fee.

United Presbyterian Church, E. MARCELLUS NESBITT.
Beaver, Pa.

Missed the Bus

SIR: Your editorial, "World Government—or Else," adds to my despair. You, too, have missed the bus. If world government is the answer, then you ought to back the state department to the hilt. It is doing everything possible to establish a world government—one in which the U.S.A. is supreme over all. That is much nearer a fact than any other world government, for we have successfully bluffed, frightened or bought nearly every nation but Russia.

When the individual feels he is going to the devil, what does the church say to him? You need a new government, a new law? No, the church says, "Repent ye, for the reign of God is at hand." Why not the same message to a world going to hell? In my opinion, the reason why the outlook for peace is darker now than last year is because of our postponement of repentance.

This repentance must begin with the church and The Christian Century. We cowardly acquiesced in a commercial war. We submitted weakly to the propaganda of Wall Street. We accepted the theory of an "unnecessary necessity." We have worshiped nationalism, and we still do. For we have never repented of our sin. Until we do we can have no moral leadership to offer the world. Until we do we shall continue to back our nation in a world conquest that surpasses the wildest dreams of Hitler.

The only man who makes any impression on this hell-bound world is a man who embodies in himself the cross, Gandhi. Now if the editors of The Christian Century and the bishops and those who are looked to as bishops would repent and find some great expression of personal suffering in love for a world going to hell, you would so thrill and move the rest of us that a movement would be started of such force as to bring the world and its governments to their knees. And you would save us all.

Yes, "duty and opportunity," as you say. But it doesn't lie in world government, except as an outgrowth of something else. For what can we expect of a world government with unrepentant people? Nothing but the hell we have.

Federated Church, WILBUR W. KAMP.
North Weare, N. H.

Not Too Late

SIR: In your editorial, "The Palestine Gamble," in the December 17 issue, you conclude by saying: "The decision has been taken. . . . It is too late to turn back now. The die has been cast." I wonder seriously if it is really too late to turn back in this tragic Palestine debacle. The action of the United Nations Assembly in voting partition on November 29 was merely its recommendation, as you so well point out. No authority or power has been delegated to enforce these recommendations. Perhaps some sense of sanity, justice and responsibility may yet emerge within the Security Council itself to cause it to reject these recommendations as inadvisable, not by the veto of one nation, but as the reconsidered action of the majority of its members.

Asbury Methodist Church, GEORGE W. GOODLEY.
Salisbury, Md.

Prepare for Doom!

SIR: You advise us editorially, January 14, to despair of the United Nations and pin our hopes upon a world government. I have little enough faith in United Nations, but even less in your proposal. If the "mutually suspicious powers" will not relax their separate sovereignties to the point of cooperating, what in heaven's name is your hope that they will completely relinquish their sovereignties?

Possibly, or, if you prefer, probably, we face our doom. In that case, isn't it about time that Christians should do their own thinking and set their own goals? Accordingly, I propose that we begin preparing the minds and spirits of men for God's judgment upon our sins.

Methodist Church, CRANSTON CLAYTON.
Hicksville, N. Y.

Why Wait?

SIR: E. Stanley Jones' crusade report ends with the words: "We can have church union in five years; at the most, ten." Doesn't he believe the people? Then why wait? Why not immediately?

Congregational Church, H. LINCOLN MACKENZIE.
Greens Farms, Conn.

Not Black, Not White

SIR: I want to commend you most heartily for your excellent editorial, "The Case of Chiang Kai-shek." As a missionary who has spent forty years in China I am in entire agreement. There are plenty of illustrations available from Chiang's life to show that he is a real Christian and honest, far from being a hypocrite in his personal religious life. It is in the application of Christianity to large issues, where background and training so largely affect a person's decisions, that one would differ with him. Not every one who is a Christian in America is ready to go all the way in the belief that love is a stronger power than military force. I wish Chiang had faith to practice this part of his Christian heritage, but I cannot forget that many Christians in America likewise think a showdown by force with Russia is the only solution of the communist problem we face in Europe. Your statement that the American tends to depict everything only in one of two colors, white or black, is very apropos. Our experience in China has taught us that such simple delineations do not hold, either there or anywhere else.

Kalamazoo, Mich. HENRY P. DEPREE.

NEWS of the CHRISTIAN WORLD

Scores Extensive Racial Animosity

Fact That Four-Fifths of Americans Are Prejudiced, Says Sociologist, Is Destructive of Democracy

BOSTON, Jan. 20.—"The solution to the problem of race prejudice can be found if we are willing to implement the great religious creeds of the world with the modern discoveries of social and psychological science," Gordon W. Allport, professor in Harvard's department of social relations, told a conference held here Jan. 9 under the auspices of the Boston Urban League. Dr. Allport reported a judgment, based upon a number of independent studies, that four-fifths of all Americans harbor prejudice against one or more groups of their fellows. "People realize that such animosity is corrosive to democracy and a large factor in causing wars," he said. Encouragingly, he reported that research shows that prejudice is diminished by laws such as those sponsored by the FECP and by practices that guarantee equal status for all minority groups. For instance, soldiers who were in the same companies with Negroes had much more favorable attitudes toward Negroes in general than did those who had no such experience. It has also been proved that prejudice diminishes when facts about race are taught to schoolchildren and when the level of social and economic security of marginal groups is raised.

* * *

Theological School Building Fund Achieves Goal

Daniel L. Marsh, president of Boston University, announces that the building fund for the university's school of theology has reached $719,267, thus meeting the requirement that $666,666 be raised by Jan. 1 in order to qualify for a $333,333 grant from the Methodist Church's "Crusade for Christ" fund. Construction of the new theology building will be begun soon. The campaign to raise $500,000 for a chapel will continue among alumni and the churches. The two new buildings will be located adjacent to the new Boston University campus on the Charles river.

* * *

Urges Ministers to Interpret Crisis in Culture

At its regular January meeting the Boston association of ministers, the city's oldest ministerial society, heard Scott Nearing, sociologist and author, speak on "The Opportunity of the Minister in This Revolutionary Age." Dr. Nearing suggested that the role of the teacher, minister and leader of today is to interpret the process by which our culture is being reborn to a new pattern. Only thus, he said, will it be possible to give that new pattern a religious stamp. "Only those teachers who are free can perform their true function," said Dr. Nearing. "And by freedom I mean not bound by loyalties to this order of society." His hope, he declared, is in persons who are not tied to ecclesiastical machinery or to "high animal standards of living" and who ask least from the material world. Such, he said, were the men who in the past revealed the "ancient wisdom"—Jesus, Buddha, Amos, the disciples and the early Christians who though thrown to the lions refused to worship the "glory that was Rome's."

* * *

State Council Offers Course To Ministerial Students

Selected graduate and undergraduate students from three Greater Boston theological seminaries—Andover-Newton, Boston University and Episcopal in Cambridge—will be eligible to enroll in the new field work class, "Action Research in Church and Community," being offered by the department of research and planning of the Massachusetts council of churches. The course, for which students will receive credits from their respective schools, will consist of eight class sessions and supervised field work.

* * *

And So Forth

The gift of a two-story dwelling to historic Christ Church (Episcopalian), Cambridge, has been announced by Gardiner M. Day, rector. The property, presented by Mr. and Mrs. Arthur Musgrove, will be used for parish activities.

Two hundred persons representing nine cooperating churches attended the first annual meeting of the Greenfield, Mass., council of churches, held recently in the parish house of St. James' Episcopal Church.

At a recent meeting of the clergy of the Episcopal diocese of Western Massachusetts, boxes of food were packed for Lutheran pastors in Germany. Each clergyman received from a representative of Lutheran World Relief the name of a German pastor. It is expected that a bond of fellowship will be created through correspondence between members of the congregations in the two countries.

In an address Dec. 29 at the Community Church of Boston (non-sectarian) O. John Rogge, former assistant attorney general, declared that President Truman has "given a boost to the witch hunt" with his loyalty-test order. "Our reactionary leaders are following nazi blueprints to the point where we are but one step away from fascism," he said.

Palfrey Perkins, pastor of King's Chapel, Boston, is the speaker during the first quarter of the year on "The Christian Answer," noon radio program heard over station WCOP.

At its recent convention the Massachusetts council of churches passed a resolution recording its opposition to universal military training in time of peace.

DONALD G. LOTHROP.

Catholic Groups Protest Against Conscription

Nine official Roman Catholic organizations in the Philadelphia area recently joined in a protest against the compulsory military training bill pending in Congress, Religious News Service reports. Objection was based on the fact that the proposal represents military aggrandizement and that it would place young men under undesirable influences and interfere with their normal careers.

Indian State Will Limit Conversions

Central Provinces Enact Law Providing That They May Take Place Only in Presence of a Magistrate

TIRUVALLA, INDIA, Jan. 6.—While there has been satisfaction among Christians in India that the Dominion of India has substantially guaranteed the fundamental rights of minorities, including the right of conversion, the recent enactment in the Central Provinces of a law imposing restrictions on conversions from one religion to another is causing them some concern. The law provides that such conversion shall take place only in the presence of the district magistrate, who must satisfy himself that the person to be converted has voluntarily elected to embrace the new religion. Failure to observe the law renders the violator liable to a fine and imprisonment up to seven years. It has been stated that the law was enacted to "deal adequately with cases of abduction of women and forcible religious conversion, both problems having assumed unhappy prominence during the communal disturbances in the Punjab and in certain other parts of the country." Whatever may be the justification for enactment of the law, it is clear that Christian missions in the Central Provinces, which annually receive as converts many non-Christians, will find it next to impossible to continue this work of conversion under the new legal restrictions.

* * *

India Concerned About Pakistan's Support of Kashmir Raiders

Prime Minister Nehru has made it clear that if the U.N. ignores his government's appeal that it restrain Pakistan from aiding the frontier tribesmen and others who have made raids into Kashmir, the Dominion of India will be forced in self-defense to attack the military bases in Pakistan where more than 100,000 raiders are being trained and equipped. He disclosed that 50,000 raiders furnished with modern weapons supplied by Pakistan are already in Kashmir. Pakistan authorities contend that Kashmir with its large Moslem population should have joined the Pakistan dominion, and they do not recognize its accession to the Indian dominion. They also charge that India has forced Junagadh, which has a Moslem ruler, to withdraw its allegiance from Pakistan.

* * *

Border Conflict May Become International

There is evidence that the Pathans of the North West Frontier Province (part of Pakistan) have been among the raiders in Kashmir, and that Pakistan is helping them in their military adventure, which has assumed the character of a jehad or holy war. Meanwhile, there are signs of a growing movement among the Pathans in Pakistan to unite with their fellow tribesmen in Afghanistan to form a new Pathanistan republic. Thus, observers say, the present conflict on the borders of India has within it the seeds of an international war in which

the U.S.S.R. and the Arab states may also become involved.

* * *

Government Support of Churches to End

The ecclesiastical department of the government of India, which was established during the time of the East India company, is to be liquidated March 31. In recent years the department had maintained with government funds about 250 churches for British civilians, members of the defense service and railway employees. In the year 1946-47, the civilian service was carrying about $260,000 of the costs of the department, the defense service of $766,000 and the railways $260,000. Administration of these churches will be handed over to various denominations in March. If the people are unwilling or unable to maintain the churches, they will be closed. The Dominion of India government has agreed to Great Britain's request that it take over and maintain British cemeteries in India.

P. OOMMAN PHILIP.

Debate Sales Tax

Tennessee Teachers Benefit by Levy, but Low Income Groups Suffer

NASHVILLE, Jan. 20.—The Tennessee teachers' association, which more than any other agency was instrumental in getting the two per cent sales tax through the last legislature, is asking a minimum salary of $2,000 for teachers with college degrees. Teachers have already benefited by an annual increase of $300, although Tennessee ranks 44th among the states in per capita support of its schools. Merchants are required to collect the sales tax. Many of them are paying the tax out of their own profits, refusing to collect it from customers and thus forcing lawsuits to determine the legislature's right to "conscript" citizens to perform collection service without remuneration. In the next legislature an effort will be made to have the sales tax removed from food, clothing, medicine and other basic necessities of low-income citizens, of whom there are many in Tennessee. The governor opposes such relief and advocates an increase in the tax to three per cent. The well-to-do can afford it, politicians find it the easiest way to raise money, and low-income groups are handicapped in their opposition by poll tax requirements on voting and lack of consumer organization.

* * *

Legal Injustices Suffered by Southern Whites, Too

Recent events demonstrate that Negroes are not the only ones who suffer from inequalities in justice in the south. A Nashville policeman who killed an unarmed white prisoner was arrested and placed in a city jail cell, but later freed by the grand jury. In Alabama, the state director of prisons banned the *Birmingham News* from the prisons on the ground that the paper's articles exposing unsavory prison conditions were "detrimental to discipline." In Tennessee a gangster confessed killing an officer of the law and later, while serving a 99-year sentence, fatally stabbed a fellow prisoner. Nevertheless, because the prisoner had turned state's evidence the prosecutor

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joined in a petition to parole him. Public indignation kept the parole board from granting the petition, but concerned citizens are asking why a two-time murderer should have been shown such tenderness by the prosecutor. A Kentucky jury sentenced a 13-year-old boy on trial for armed robbery to life imprisonment. However, through the intervention of John Y. Brown, former candidate for the U.S. Senate, he was later sent to Father Flanagan's "Teen Town."

* * *

Expect Governor to Run On Crump Ticket

Although Governor McCord has not announced for re-election, he is expected to run again on a ticket put into the field by the Crump political machine of Memphis. Gordon Browning, former governor who broke with the machine during his administration, has been mentioned as McCord's opponent, but he is at present antagonizing peace-minded citizens by aggressive red-baiting and angering Wallace followers by declaring that the former vice-president should be "expatriated."

* * *

Reveals Negroes Are not Alone Responsible for Crime Rate

Some time ago a sociology teacher in an Alabama college made an exhaustive study of homicide statistics which revealed that the charge that Negro crime is the cause of the south's higher murder rate required analysis and modification. He found that in low cultural groups the homicide rate is greater than among other groups, for whites as well as Negroes, and that the south leads in killings of whites by whites and of Negroes by whites. Since all-white juries prevail here, the justice meted out is unequal. Negroes who kill whites are much more severely treated than whites who kill Negroes, but leniency is shown Negroes who kill Negroes. The professor who made the study later lost his job, and is now engaged in social work.

* * *

And So Forth

All except one of the Negroes arrested by state troopers in the Columbia riot case have been freed. The veteran and his mother whose protest against a local merchant's treatment of them resulted in the riot have not yet been tried.

Father Terminiello, Alabama priest who was suspended by his bishop after he participated in the activities of Gerald L. K. Smith and others, has been reinstated.

A fund has been raised in recognition of the work of the late Ashby Jones, widely known southern minister, on behalf of racial and religious understanding and cooperation. First grant from the fund has been made to the Anti-Defamation League for its work in the same field.

The motion picture industry has secured a court writ that will put on trial the Memphis movie censor who has banned films showing white and Negro actors participating in activities together. The industry's lawyers say they will carry the case to the Supreme Court if necessary.

ALVA W. TAYLOR.

Faiths Join in Taking Census

Catholics and Protestants of the Globe-Miami area of Arizona are joining in a religious census to be taken Feb. 22.

Announce Lenten Appeal for Relief

Church World Service Urges Denial by Individuals So That Religious Groups Abroad May Be Aided

NEW YORK, Jan. 23.—In inaugurating the Lenten appeal for aid for the churches of Europe, A. L. Warnshuis, executive officer of Church World Service, pointed out that in this third spring after the coming of peace the Christian churches of Europe and Asia are still struggling against odds to rise from the ruins of war. "If Christianity loses the struggle for survival in the former embattled areas it will no longer be counted as a spiritual force in the 20th century world, holding out to searching people a high ideal and a better way of life," he said. "The appeal presents Americans with an appropriate way in which to observe Lent. By denying ourselves certain luxuries and so-called necessities, we can make a significant contribution through our churches."

* * *

C.W.S. Distributed $14,500,000 Abroad in 1947

In a survey of its work in 1947, Church World Service reveals that American Protestant and Eastern Orthodox churches sent through the cooperative agency $14,500,000 in funds and commodities to 43 countries in Europe and Asia. The record, nearly $1,000,000 better than that set in 1946, represents the greatest unified achievement ever registered by the American churches. The program placed emphasis on strategic aid to those most in need without reference to nation, race or creed. Rehabilitation projects were aided from the fund to the extent of $6,500,000. More than 30 national denominational or interdenominational groups, representing 30,000,000 church members, participated in the Church World Service program.

* * *

Says Self-Help Is Encouraged In China

At a meeting of the Church World Service board of directors here this week Chang Fu-Liang, Chinese rural and industrial rehabilitation authority now visiting the U.S., asserted that though his is a "country of calamity" its people are working hard to solve their internal problems and to rebuild their nation. Chang, who serves as vice-chairman of the C.W.S. agency in China, declared that relief work through the churches has proved an effective influence for good will. Church relief workers, he said, try to give recipients of aid a sense of self-respect and to place some responsibility in their hands. Self-help is also being encouraged through the industrial cooperatives and the various programs for home industries. "China has the strength," Chang said; "what she needs is the equipment and the leadership."

* * *

United Church Canvass Idea Spreading

During 1947 more than twice as many communities as ever before indicated interest in developing the United Church Canvass plan, the national planning committee of the interfaith canvass was told at its annual meeting here this week. In the fall campaign, 37 communities conducted united programs for the first time. Prospective plans were reported by 402 communities in addition to those which have been carrying out the joint program for the past six years. The fall campaign included promotion of church attendance through 10,000 announcements on local radio stations and through a recorded program used in 93 communities. A new plan for representation on the national planning committee, with more laymen appointed to it by the cooperating denominations, was announced. Plans for the Feb. 15-March 7 spring campaign sponsored by the national body have been sent to all cooperating committees. Karl Quimby of the Methodist Board of Missions was re-elected for the third successive year as chairman of the national planning committee, with Rabbi Ahron Opher of the National Synagogue Council of America as vice-chairman and Earle B. Pleasant as national director.

* * *

Survey Church Service to Puerto Ricans in N. Y.

The Puerto Ricans in New York and their part in the Christian fellowship of the metropolis was the theme of a service held Sunday evening in the Spanish-American Presbyterian Church, Brooklyn. The meeting constituted the January union service of the Williamsburgh larger parish, two congregations of which are Puerto Rican. Thousands of Puerto Ricans have come to this area during the past three years.

* * *

And So Forth

Through its secretary, William Howard Melish, pastor of Holy Trinity Church, Brooklyn, the National Council of American-Soviet Friendship on Monday asked 20th Century-Fox to withdraw its new film, "The Iron Curtain," from distribution because it "slanders the Russian people" and "will prove inimical to the aims and welfare of the United States and the United Nations." Mr. Melish also points out that the film violates a U. N. resolution against war propaganda.

Fifteen religious and interracial organizations joined in sponsoring a banquet Monday night in honor of Dr. and Mrs. Allan Knight Chalmers. After 17 years at Broadway (Congregational) Tabernacle, during which he led in many movements for racial equality and civic righteousness, Dr. Chalmers has accepted appointment to the faculty of Boston University school of theology.

Lyman R. Hartley, pastor of Fort George Presbyterian Church, has resigned to accept a position as full-time chaplain at Presbyterian hospital and the Columbia-Presbyterian medical center.

J. HENRY CARPENTER.

Rumanian Officials Confiscate U.S. Baptist Gift

The gift of $11,090 presented by Southern Baptists to Rumania's delegates to the Baptist World Congress in Copenhagen last summer for relief and support of Rumanian Baptist work was confiscated when the delegates arrived back at the Bucharest airport, a news item in the *Lutheran* reveals.

Minnesota Torn By U.M.T. Issue

Veterans' Groups Attack New Council Against Conscription, Failure of Officials to Sponsor 'Week'

MINNEAPOLIS, Jan. 21.—A real battle over universal military training is shaping up in this state. Week before last announcement was made of the formation of the Minnesota council against conscription, a group of clergymen, educators, labor leaders and others which plans to campaign for defeat of the conscription legislation pending in Congress. Headed by Roy E. Burt, Willmar minister, the council includes among its members Methodist Bishop Ralph S. Cushman; the presidents of Augsburg College and Theological Seminary, Macalester and Carleton colleges and Hamline University; and presidents emeritus of Carleton and the University of Minnesota.

* * *

Council Attacked by Veterans' Groups

Immediately upon announcement of the formation of the council, Carl E. Ekman, state commander of the Veterans of Foreign Wars, launched an attack upon its members. "Here we have the men and women who reap the benefits from the recent war going overboard for a lot of theoretical nonsense," he said. "Are these teachers and preachers going to bury their heads in textbooks and do nothing to prevent World War III? Can it be for selfish reasons that these people oppose U.M.T.?" Meanwhile, Governor Youngdahl and Mayor Humphrey of Minneapolis are being criticized by the American Legion for failing to proclaim Jan. 5-12 as "Universal Military Training Week." Officers of the legion's fifth district, which includes 48 Minnesota posts, announced that they were "very much disappointed" over the officials' refusal to lend the prestige of their offices to the campaign to win support for U.M.T. They pointed out that because of its iron ore deposits the area will be "the first target of an invading force" and claimed that a program including U.M.T. would obviate this danger. The conscription issue has many political ramifications here. The legion is circulating statements in support of U.M.T. by Senator Joseph H. Ball, up for re-election this year. It is rumored that a prominent Minnesota educator who was influential in helping elect Harold E. Stassen to his first term as governor has parted company with his former protégé in his presidential race because of Stassen's espousal of U.M.T.

* * *

Recommend Parish Interest In Public Affairs

The Minneapolis church federation's department of public affairs has recommended that each member church establish a public affairs committee "to address itself to the sore spots in the social structure of our time." It suggests specific areas for study and action by the parish committees: civic problems, international affairs, displaced persons, economic problems and minority groups. Seventy laymen from nearly 30 churches participated in drawing

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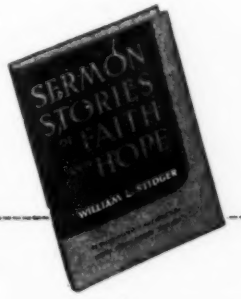

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- THAT WAS A MOTHER'S WAY
- TURNING A MIRROR INTO A WINDOW
- GALLANTRY IS NOT ALL DEAD
- BUT THE ROADS ENDURE
- TALKERS AND FLIERS
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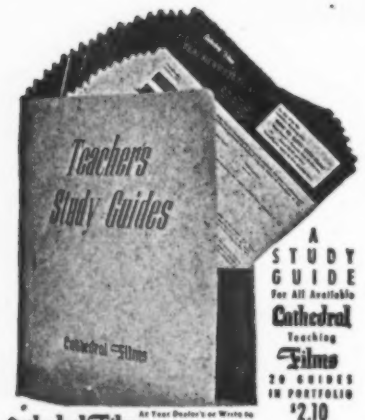

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up the recommendations for each of the five areas, which were made public in the local press. The department affirmed that the "faith that 'God was in Christ reconciling the world unto himself' takes us as Christians into the very heart of world problems," and called upon the churches to "exert an influence that these [contemporary] issues may be faced not upon the level of secularism or political expediency but from the standpoint of the moral values which Christianity reveals as inherent in reality."

* * *

Clergymen Aid in Investigation Of Possible D.P. Aid

Minnesota clergymen of all faiths are distributing 150,000 questionnaires seeking to determine how many European displaced persons might be resettled in the state. The questionnaires are to be returned to the state commission on resettlement of D.P.'s by Feb. 1. In an appearance before that commission recently John O'Grady, director of the National Council of Catholic Charities, said: "Your great Christian governor deserves the commendation of all those concerned with the problem. The Minnesota program is a pace-setter in finding homes in America for thousands of displaced persons in Europe, provided Congress enacts proper legislation." T. F. Gullixson, president of Luther Theological Seminary, St. Paul, is chairman of the 10-man commission, which includes four other clergymen.

* * *

Judd Charges that Feng Is a Communist Collaborator

Walter H. Judd, Minnesota congressman and former missionary to China, has charged that Feng Yu-hsiang, the "Christian general" of China, is a Communist collaborator. Speaking on the floor of the House, Judd compared Feng to Henry Wallace for criticizing his own government in speeches in foreign lands. He charged that Feng "had been speaking under auspices of the Committee for a Democratic Far Eastern Policy, cited as a Communist front organization which is working to persuade us to abandon China to Chinese Communists." In recent speeches in Minneapolis, Feng urged that further military aid be withheld from the Chiang government. In this country to study water conservation, he has refused to heed instructions that he return to China and was recently expelled by the Kuomintang supervisory committee.

* * *

And So Forth

The united temperance movement of Minnesota has set up a chaplains' department to help rehabilitate alcoholics.

Six former business men who began conducting Sunday services in parishes and missions left without ordained clergymen during the war were ordained recently to the diaconate by Stephen E. Keeler, Episcopal bishop of Minnesota.

William (Billy) Graham, 29-year-old Youth for Christ evangelist of Montreat, N. C., has been elected interim president of Northwestern Schools of Minneapolis, succeeding the late W. B. Riley.

This correspondent has been granted a year's leave of absence from his work as religious news editor of the Minneapolis *Star* to accept an appointment as press and publicity officer for the reconstruction department of the World Council of Churches in Geneva. WILLMAR L. THORKELSON.

Asks President to Grant Real Amnesty

The Protestant council of New York city has called upon President Truman to grant a "plenary amnesty" to conscientious objectors, rather than the individual pardons given at Christmastime, Religious News Service reports. The council points out that pardoning 1,523 out of 15,805 men "was not an amnesty."

Survey State of Churches In Kentucky

A recent survey reveals that there are 1,400,000 church members, 85 religious denominations and 7,600 churches in Kentucky, that 49 per cent of the people of the state are members of churches, and that one-fourth of them are enrolled in Sunday schools.

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Crime Wave Stirs Los Angeles Area

Governor Warren Appoints Commission to Study Situation—Police Chief Says Cause Is Alcohol

LOS ANGELES, Jan. 22.—The entire metropolitan area of Los Angeles is greatly concerned over the invasion of criminal gangsterism. Violence of every type—murder, robbery, sex crime—has increased in recent months at an appalling rate. Gov. Earl Warren has appointed a commission on organized crime to investigate the situation and make recommendations. The Los Angeles chief of police reports that more than 50 per cent of the crime is due to alcohol. Louis H. Evans, pastor of First Presbyterian Church, Hollywood, and president of the California temperance federation, said recently: "The alcohol problem has become so acute in Hollywood that this church, with five pastors, is able to handle only one-tenth of those who apply for help." A statewide conference on crime and delinquency was held in November with a large attendance. The churches are slowly awakening to their responsibility for moral leadership in staying the crime wave.

* * *

Would Return License Control To Communities

The California temperance federation, official agent of the denominations for liquor control, is engaged in a statewide campaign for $500,000 with which to increase its program of education and secure an initiative measure on the state ballot to give local communities the authority to control the granting of liquor licenses. That function is now in the hands of the state board of equalization. Considerable criticism has developed because of the board's insistence on granting licenses up to the limit permitted under law—one license for each 1,000 population—notwithstanding the opposition of local community forces. With police officers declaring that half to three-fourths of their time and effort is required to handle the product of alcohol, there appears to be a rallying of thoughtful people from all walks of life in behalf of more realistic control.

The California federation of women's clubs has entered the fight to return license control to the community. Its members have accepted responsibility for circulating the first 100 petitions to place an initiative measure on the November ballot.

* * *

Church Building Projects Move Ahead

In spite of inflationary costs, church building enterprises seem to be the order of the day in this section. A new Chinese Methodist church costing $70,000 was dedicated recently by Bishop James C. Baker in Los Angeles. The members of the church contributed toward the project an average of $625 per family. The new Altadena Community Congregational Church was dedicated the week of Jan. 11-18. The first unit cost $100,000. The Oneonta Congregational Church, South Pasadena, is raising $300,000 for a new edifice, the

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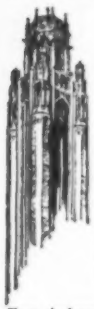

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congregation having outgrown its present building. St. Mark's Episcopal, Pasadena, is spending $75,000 on a relocated church. These and other church building projects are designed to meet the enormous post-war increase in population in this area.

* * *

Urge Dissociation of Pastors From Racial Covenants

The commission on social action of the Los Angeles presbytery, under the chairmanship of Eugene Carson Blake, pastor of Pasadena Presbyterian Church, on Nov. 4 adopted a resolution directing all its ministers "to refrain from taking any action to enforce race restrictive covenants and to withdraw from any such action in which they may now be involved." A second recommendation was that local churches in their future publicity carry the statement, "This church welcomes worshipers of all races."

* * *

Two Veteran Religious Leaders Die

Southern California this fall mourned the loss of two veteran religious leaders, W. Bertrand Stevens, bishop of the Los Angeles Episcopal diocese, and John J. Cantwell, Roman Catholic archbishop of Los Angeles. An Episcopal diocesan convention in November elected Robert Alexander Magil of Lynchburg, Va., to succeed Bishop Stevens, but he declined to accept the election. Meantime the affairs of the diocese are being administered by R. B. Gooden, retired suffragan bishop. As a memorial to Bishop Stevens, a $2,000,000 wing will be added to Good Samaritan hospital. Archbishop Cantwell's able leadership had brought the Roman Catholic Church to a high state of strength and efficiency in this area.

* * *

And So Forth

Methodists of southern California and Arizona have just closed a "three great days" conference on the church and Christian education. Among the national leaders of the denomination who participated were H. Franklin Rall and Charles F. Boss, Jr.

Mabel Head, the National Council of Church Women's representative to the U.N., is spending several days in southern California. Just returned from the meeting of UNESCO in Mexico City, Miss Head will address the annual meeting of the Pasadena council of churches and the Southern California council of churchwomen.

Alphonso E. Bell, millionaire real estate and oil operator and prominent Presbyterian layman, died recently. Mr. Bell had served as chairman of the board of trustees of Occidental College and had contributed largely to its development, as well as to that of the San Francisco Theological Seminary.

Pasadena last fall added to its numerous colleges and technical and professional schools a theological seminary. Founded by Charles E. Fuller, California evangelist and radio preacher, the Fuller Theological Seminary announces itself as a "conservative, non-denominational school." Forty students enrolled at the opening of the term. Harold J. Ockenga, pastor of Park Street Church, Boston, has been named president.

GEORGE R. GROSE.

German Clergymen Relieve Chaplains

Younger Men Volunteer to Take Places of Those Long in British, French Prisoner-of-War Camps

MAGDEBURG, GERMANY, Dec. 23.—Younger clergymen, both Protestant and Catholic, have responded to the request of their church authorities that they exchange places with German army chaplains in prisoner-of-war camps, so that the chaplains might return to their families and congregations from which they have been separated for many years. A Catholic priest who made such an exchange over a year ago writes: "There is almost no difference between us and the regular army chaplains who were with their men from the beginning of their captivity. The prisoners were very cheerful about our coming." Thirty-three Protestant volunteers have been sent to P.O.W. camps in England and France. Some of the new prisoners are doing good work in the theological schools established by Catholics in Chartres and Colchester and by Protestants in Montpellier and Norton. A similar type of exchange is planned for young German doctors, but their offer to serve as prisoners has not as yet been accepted by the French and English authorities.

* * *

Clergymen at Dachau Numbered 2,303

It has been revealed that 3 of the 30 barracks in the ill-famed concentration camp at Dachau were reserved for clergymen. In these barracks 450 German and Austrian and 1,643 Polish Catholic priests were confined, together with some 150 priests from other countries. There were also 60 Protestant ministers. In all, 25 nations and 40 religious orders were represented. There were students of theology along with bishops and archbishops. About 1,000 of the imprisoned clergymen died.

* * *

Restricted Diets Prove Beneficial—to Some

Interestingly, during this time of privation the death rate in many villages—not in towns and cities—has decreased. The reason, apparently, is that people no longer suffer from the diseases brought on by overeating. Meanwhile, for town and city dwellers there is a lack of many foods vital if one is not to suffer serious harm. Rations of fats, meat, bread and sugar continue so low that it is not possible to live on them. The incidence of tuberculosis is increasing, and other diseases are widespread.

* * *

Discuss German, American Educational Methods

This correspondent recently met again the professor under whom he studied 25 years ago at the University of Halle. Widely known as an authority on the history of art, this Jewish scholar was forced to give up his professorship in 1933, when Hitler came to power. For a number of years he continued private work, even writing a book on the history of art which was printed by a German publisher in Czechoslovakia but

was later put on the "black list" of books to be burned. In 1938 he went to the United States and accepted a position at one of the eastern universities. Now he is back in Germany for one semester as a guest professor. We talked in his Berlin office about the differences between German and American methods of teaching and study, agreeing that there is much to say in favor of each, and that it is a good thing that Germans and Americans have found ways to learn from each other.

* * *

And So Forth

Many of the figures of saints which were removed to places of safety during the war have found their way to strange new places, for the churches which formerly housed them have been destroyed. Thus St. Pantaleon, formerly the pride of one of Berlin's medieval churches, is now in the office of a church president, where he rests on a shelf beside St. Egyd. The two may have their own ideas about the people who enter the office, but for years to come they will have to be satisfied with their rather profane function.

The paper shortage is severe. Pupils have no paper for their school work and grocers must ask their customers to bring their own paper bags. Recently in a cemetery I noticed that the paper used for the artificial wreaths customarily placed on graves in the winter had writing on it. In other days it would have been considered a desecration to use waste paper for such wreaths. Necessity has forced a change in standards of taste and decency.

SIEGFRIED SCHARFE.

250 Years in Philadelphia

Baptists, Presbyterians Will Celebrate Anniversaries During the Year

PHILADELPHIA, Jan. 21.—During the coming year Baptists and Presbyterians will be celebrating their 250 years in this city. From 1695 to 1698 both groups worshiped in the old Barbados warehouse at Second and Chestnut streets—one in the morning, the other in the afternoon. Then a misunderstanding arose. The Baptists withdrew to the brewhouse of Anthony Morris. This congregation, now First Baptist Church, began its year-round anniversary program with a reception to E. T. Dahlberg, president of the Northern Baptist Convention. Ten Wednesday evening services will stress the church's history. On Sunday mornings Protestantism's task for today will be interpreted by nationally outstanding ministers. The anniversary banquet Dec. 9 will be addressed by C. Oscar Johnson, president of the Baptist World Alliance. To mark their beginnings in the city, Presbyterians on Oct. 31 will unveil a plaque at the site of the old Barbados warehouse. The church's General Assembly will sponsor a mass meeting Nov. 18 at the Academy of Music. Baptists also will share in this meeting.

* * *

Famous Presbyterian Church Observes 75th Year

Suburban Bryn Mawr Presbyterian Church, the first in the denomination to support its own missionary (Sir William Wanless of Miraj, India), is celebrating its 75th anniversary. Included on the program

Theology Today

Vol. IV **No. 4**

John A. Mackay, Editor

CONTENTS FOR JANUARY, 1948

Editorial:
Mexican Musings
Interpretations

Hearsay Is Not Enough ..... William M. Boyce
Roman Catholicism and Protestantism ..... Wilhelm Pauck
The Apostolic Ministry Today ..... Daniel T. Jenkins
Theological Liberalism: Three Points of View
In Praise of Liberalism ..... George W. Davis
Be Fair to Liberalism ..... Henry Sloane Coffin
Where Liberalism Fails ..... Paul L. Lehmann
The Gift of the Catholic Vision ..... H. Richard Niebuhr
The Philosophy of Nicolai Berdyaev ..... Edwin E. Aubrey
Theological Table-Talk ..... Hugh T. Kerr, Jr.
The Church in the World ..... Elmer G. Homrighausen

Book Reviews by John T. McNeill, John E. Kuizenga, Holmes Rolston, John Line, Daniel T. Jenkins, Georges A. Barrois, Gurdon C. Oxtoby, Andrew W. Blackwood, J. Carter Swaim, Jesse Herrmann, Lefferts A. Loetscher, Albert C. Outler, Elmer G. Homrighausen.

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To contribute to the restoration of theology in the world of today as the supreme science, of which both religion and culture stand in need for their renewal.

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To explore afresh the truths which were rediscovered by the Protestant Reformation, especially the tradition usually called Reformed, and to show their relevancy to the contemporary problems of the Church and society.

To provide an organ in which Christians whose faith is rooted in the revelation of God in the Bible and in Jesus Christ, and who are engaged in different spheres of intellectual activity, may combine their insights into the life of man in the light of God, with a view to interpreting our human situation and developing a Christian philosophy of life.

In view of the proximate formation of the World Council of Churches and the discussions regarding the Church which will take place preceding and during the Amsterdam Assembly, THEOLOGY TODAY proposes to devote several articles in forthcoming numbers to important questions relating to Christianity and the Church in the present human situation.

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are Joseph Fort Newton; Prof. George W. McClelland of the University of Pennsylvania, an elder in the church; President Robert Clothier of Rutgers University, who grew up as a member of the congregation; General Assembly Moderator Wilbur LaRoe, Jr.; and Congressman Walter Judd.

* * *

Presbyterians Prepare for New Curriculum

This month Presbyterian synods are sponsoring briefing conferences for leaders who will visit local churches between Feb. 1 and May 1 to help them prepare for the new curriculum of study to be introduced into Presbyterian churches next October. Raymond V. Kearns, Jr., of Manhattan, Kan., has been named associate director in the department of adult work of the church's Board of Christian Education, which has its headquarters here. He will have charge of the Christian family life program and the Geneva Fellowship (young adult program). The Presbyterian Board of Pensions has prepared and sent to every Presbyterian minister a pamphlet, *Federal Income Tax Information for Ministers.* It points out that many ministers have not taken full advantage of deductions.

* * *

Oppose Idea of Retaliation

The ministers of the area who met here recently to discuss the church's responsibility for peace and to hear an address by Nevin Sayre, international secretary of the Fellowship of Reconciliation, agreed that the war department's method of defense, namely, striking first, is "total sin." The Kingdom of God defense, they noted, is by suffering. Is it the figure of Jesus as scourger or scourged, they asked, that has beaten its way into the heart of humanity?

* * *

And So Forth

Bishop Fred Pierce Corson of the Philadelphia Methodist area has returned from China, where he represented the bishops of his church at the celebration of Methodism's centennial in that country. He also visited Japan and the Philippines.

Harry B. Scolefield of Gloucester, Mass., has succeeded Frederick R. Griffin at First Unitarian Church. Mr. Griffin had served the congregation, started in 1796 by Joseph Priestley, founder of modern chemistry and discoverer of oxygen, for three decades.

From St. George's, oldest Methodist church still used for worship, the Methodist radio hour 1948 series was inaugurated recently by Bishop Fred Pierce Corson. The series, heard Sunday afternoons at 4 over a network of seven stations, will continue until Easter.

The *Presbyterian Tribune,* which has entered its eighth year under the editorship of Carlyle Adams, has appointed Walter Getty of this city as managing editor and executive director of the Presbyterian Churchmen's League, which sponsors the magazine.

The convocation at Temple University reported in this correspondence in the Dec. 24 issue was that of the university's school of theology, which was founded by the late Russell H. Conwell and is now housed in an attractive and advantageous building.

CHARLES DANIEL BRODHEAD.

Thompson Begins Work at Chicago

New Dean of University Chapel Comes from Oklahoma—Northwestern Holds Christian Mission

CHICAGO, Jan. 23.—John B. Thompson, formerly of First Presbyterian Church, Norman, Okla., has begun his work as successor to Charles W. Gilkey as dean of Rockefeller Memorial Chapel at the University of Chicago. In his initial sermon Jan. 11 he surveyed the task of the Christian faith in the postwar world, pointing out that "the most creative periods of the church's history have been periods of sharp controversy and struggle." The intellectual battle which the church must fight, he said, is against "idealistic pseudo religion" and in behalf of a sound theology which takes into account the revolutionary changes in scientific thinking. The moral battle which the church must fight is against imperialism, political and religious, against the materialism of both capitalism and communism, and against racialism. "The battles man faces today cannot be won by a philosophy of individualism," Dr. Thompson declared. "They cannot be won by a dormant church nor an inerrant church nor by authoritarian methods. They can be won by free men who give their best powers to this battle in the free fellowship of a militant church."

* * *

Christian Mission At Northwestern

About a dozen Christian leaders from all over America came to Evanston this week for Northwestern University's fifth annual campus conference on religion. Nearly 100 students had worked on the organizing committee, and every part of the university was reached. On one evening nearly 50 residence groups heard speakers and held discussions. Convocations of the commerce, technological, journalism, speech and liberal arts schools were held. The attitude of students and faculty toward religion was generally regarded by persons connected with the university as more sympathetic and concerned than at any of the previous conferences. Among the visiting speakers were Edwin McNeill Poteat, John L. Casteel, Cleo W. Blackburn, Mrs. J. Warren Hastings, Mrs. Anna Mow, Wilmer J. Kitchen, Jerry Voorhis, Felix Levy and Harold L. Fey.

* * *

Asmussen Lauds Protestant-Catholic Friendship

Speaking at Chicago Lutheran Seminary Jan. 8, Hans Asmussen, German Lutheran leader, said that he rejoices in the increase of "Bible preaching" in Roman Catholic churches in Germany and the growing "Bible movement" among Catholics in general. The two trends, he declared, are bringing Catholic and Protestant churches closer together. "The Reformed brethren," he said, "particularly under the influence of Karl Barth, attach more importance to earthly political reform plans than Christians should." Dr. Asmussen told his audience that the church in Germany learned a vastly deeper meaning of "confession" during the war. As it said "no" to Hitler, he

declared, so it must now say "no" both to communism and to capitalism.

* * *

Evanstonians Are 80 Per Cent Church Members

Eighty per cent of the people of Evanston are connected with some church. This fact came out in the citywide census taken in the suburb Jan. 11 under the direction of Harry C. Munro, national director of the fellowship evangelism program sponsored jointly by the International Council of Religious Education and the Federal Council of Churches. Twenty-six Protestant churches participated in the survey. Persons found to be connected with no church were assigned to some *one* church in the hope that through its organizations they might eventually be drawn into full membership.

* * *

Baptist Study Group Speaks Out for Church Unity

After studying the problems which arise because Christians do not engage in more cooperative action as an expression of their common faith, ideals and objectives, members of the adult Bible class of Wilmette Baptist Church drew up a statement of their convictions on Christian unity. They commended the Northern Baptist Convention for its participation in the Federal Council, and urged it to provide even more opportunities for interdenominational effort. They assured other churches in the suburb of their intention to support all opportunities for greater unity in achieving their common goals in the community. And they pledged "brotherhood and understanding . . . irrespective of minor differences" to all individual followers of Christ, making known their desire to join with them in a "larger united church of Christ." In the weeks of studying which preceded the adoption of the statement, the group had been led in an interpretation of the letters of Paul by Prof. E. P. Blair of Garrett Biblical Institute.

* * *

And So Forth

Ray Bond, pastor of Morgan Park Methodist Church, has received from the mayor's committee on human relations an award for his "clear manifestations of Christian convictions in a community situation reflecting violent racial attitudes." Similar awards were made to a rabbi and to a Catholic priest for outstanding services in the field of race relations.

"Dads should be dads and not try to be pals to their children," L. A. Kirkendall, director of the Association for Family Living, told a group of fathers enrolled in a four-week class at association headquarters. A father should be an example of a man, not an imitation of a boy, he said.

President of the ministerial association in Canton, Ill. (population, 12,000), is A. L. Coleman, pastor of the Mount Carmel Baptist Church. What makes this item news is the fact that Coleman is a Negro.

CHARLES L. VENABLE.

Paris Catholics, Orthodox and Lutherans Join in Rally

Cardinal Suhard, Roman Catholic archbishop of Paris, Father Rodinoff of the Russian Orthodox Church, and Frank Wheatcroft, Lutheran bishop of Paris, recently joined in directing a Week of Prayer rally in the French capital. A re-

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ligious play was presented by students of the three faiths. Reporting the rally to the *Commonweal*, American Catholic weekly, Helen Iswolsky says: "Although the Catholic Church does not participate officially in the world ecumenical movement, its priests and laymen may attend personally certain ecumenic activities."

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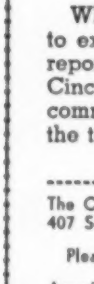
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Australian Labor Regime Insecure

Its Trend to Left During 1947 Puts It on the Defensive with Populace—Cost of Living Increases

MELBOURNE, AUSTRALIA, Jan. 1.—Canberra observers believe that the two outstanding political developments of 1947 were the dramatic turn in the tide of popular support for the federal Labor government, and the very definite swing to the left by the Chifley administration, which reached a climax in the attempt to nationalize the banks. Some who claim to know the mind of the six-year-old Labor government say they detect among cabinet ministers a growing defensiveness, as of men who feel the 1949 elections drawing near with portents of the people's disapproval. The ministry's refusal to hold a referendum on bank nationalization has been interpreted variously as proving serene confidence in its unassailable security with the public, or as revealing the uneasy knowledge that it is out of touch with the people's will, and therefore the less consultation of demos, the better.

* * *

Cost of Living Rises

While industrially there is peace because of the new 40-hour working week which begins today, economic problems give a discouraging start to the new year. Price ceilings have been almost completely unhooked, while government subsidies of firewood, tea and some other essentials are being withdrawn, with the result that the cost of living has begun a sharp and accelerating rise. Then we have our dollar shortage crisis, which is cutting imports and consequently is certain to cause at least temporary unemployment. Newspapers, on whose importation of paper an 80 per cent slash has fallen, are planning drastic reductions in their advertising and news space. At the same time they look with envious eyes upon the tobacconists, whose imports are cut by only half, and the movie exhibitors, who are virtually being given dollar loans so that they can continue to get just as many films as before from the United States. Because almost all the newspapers are anti-Chifley, they are not slow to say that they see in the severe newsprint restrictions an "undeclared censorship" on their criticism of the Labor government.

* * *

Australia's Population Increases

Our great empty spaces, totaling 3,000,000 square miles, now contain over 7,500,000 people, according to preliminary figures from the 1947 census released by the commonwealth statistician. The increase of nearly 1,000,000 since the census of 1933 has been due almost wholly to the excess of births over deaths, since during those 14 years the net gain from migration has been only about 61,000. Canberra, the synthetic (or, if you will, strictly tailor-made) town which has housed our federal Parliament for 20 years, now has a population of 15,000. State capital statistics: Sydney, 1,125,000; Melbourne, 1,125,000; Brisbane, 402,000; Adelaide, 382,000; Perth, 273,000; Hobart, 77,000. The drift to the cities continues. In 1921, 43 per cent of us lived in metropolitan areas; in 1933 the figure was 47 per cent, and now it is just over 50 per cent. Population density ranges from 23 persons to the square mile in Victoria to one person to 50 square miles in the Northern Territory.

* * *

Urge 'Business Morality' On Exporters

"Business morality pays dividends" is the text of a homily addressed to Australian exporters by the federal department of commerce in the January issue of its monthly trade bulletin. Reports from our trade commissioners in other countries show that malpractice by only a very few traders is causing much adverse comment about Australia in the places to which our goods are sent. While the name of Kant is not openly invoked, we are told that the commercial conduct of all must be the concern of all. Nobody's improper behavior is to be condoned or disregarded by others. Ending its preachment with an accentuation of the positive, a plea for scrupulously fair treatment of clients outside Australia, the department urges firms with overseas customers to answer correspondence promptly, send goods that are like samples, quote full cost including insurance and freight, pack goods to insure safe transit, quote on a reasonable, non-exorbitant basis, and adhere to delivery dates or inform customers promptly as to any changes from promised dates.

* * *

Ceremony Precedes Departure Of 'Unknown Soldier' to U.S.

Ten days ago, thousands of people packed King George square in the heart of Brisbane while the casket containing the body of an unknown American soldier was solemnly escorted to the entrance of the city hall, on its way to the United States. Australian and American officers shared in the simple, dignified ceremonial. Hundreds of wreaths covered two vehicles which followed the casket. At the same time, thousands more gathered near the cenotaph in Martin place, Sydney, to pay their tribute. Fifty former members of

Preview of a Divided America

By Harold E. Fey

What happens in a community when a sectarian group attempts to exploit funds intended for the public schools? Here is a factual report of a situation of this kind in one of America's principal cities, Cincinnati, Ohio. It describes the critical position in which every community, large or small, may be placed in the fight to maintain the traditional principle of the separation of church and state.

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American war services, now resident in Australia, laid wreaths upon the cenotaph.

* * *

And So Forth

According to a recent Gallup poll, an overwhelming majority of Australians prefer that their legal nationality should be British rather than Australian. According to the Statute of Westminster, passed by the United Kingdom government in 1931, each dominion can establish separate nationality if it wishes. Canada did so in May 1946, but the Australian Parliament has taken no action. If this poll accurately reflects public opinion, Australia may not follow Canada's lead.

The 1947 coal output per Australian miner beat the previous record, established in 1942. ALLAN T. MCNAUGHTON.

Establish School for Church Workers

A school for Sunday school teachers and volunteer church workers has been set up by Bloomfield Theological Seminary, Bloomfield, N. J. It is called the "institute of religious and biblical studies."

A CORRECTION

The price of *Albert Schweitzer: An Anthology*, published by Harper & Brothers and the Beacon Press, was incorrectly given as $5 in a footnote to an article published in The Christian Century for Jan. 7. The correct price is $3.75.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

My Wild Irish Rose (War.) *Musical.* Irish songs, mainly in musical-comedy settings of the '90's, inserted in what purports to be story of early career of Chauncey Olcott, popular composer and singer of Irish ballads. *Cliché-filled,* as to both plot and dialogue, film is routine, but *pleasant enough.* M,Y,C

Secret Beyond the Door (Univ.) *Melodrama.* Wealthy woman marries mysterious, casually met architect, on arrival at his estate discovers strange inklings of events in his past, by amateur psychotherapy cures his neuroses. Director Lang's talent for creating suspense makes for some eerie sequences, but cannot transform *utterly silly* plot and dialogue into believable drama. M

The Senator Was Indiscreet (Univ.) Ray Collins, Peter Lind Hayes, William Powell, Ella Raines. *Farce.* The campaign of a windy, fatuous yet likable senator who falls in eagerly with ambitious young press agent's campaign to gain him his party's nomination for the presidency. *Impudent burlesque* of pre-convention campaigning that in spite of extreme, incredible characterization hits the mark more often than concerned observers of the American political scene are happy to admit. M,Y

T-Men (Eagle Lion) *Melodrama.* In plot taken from actual treasury files, agents carry through assignment to track down clever counterfeiters. Told in documentary style, straightforward, unglamorized, set against actual backgrounds, this is more *suspenseful, convincing,* than thousands of conventional fictionized thrillers which cost far more to produce. M,Y

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Bishop's Wife, Body and Soul, Boomerang!, The Captive Heart, Crossfire, The Farmer's Daughter, The Fugitive, Gentlemen's Agreement, Great Expectations, Miracle on 34th Street, So Well Remembered, Stairway to Heaven, This Happy Breed. 2-4-48

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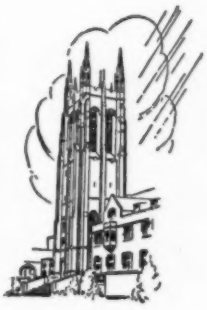

Ayer Lectures

J. Seelye Bixler, "A Faith for College Students"

Rauschenbusch Lectures

D. R. Sharpe, "God and the Giant: A Strategy for Urban Centers."

Devotional Addresses

Edwin T. Dahlberg, Convocation Chaplain

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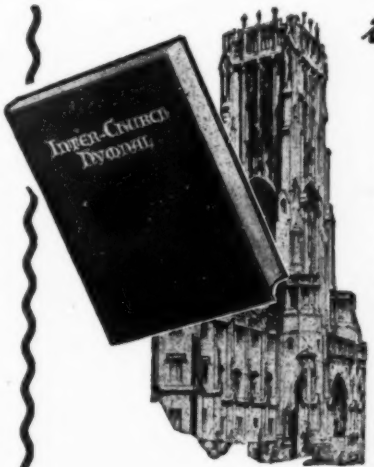
Requests for an announcement containing a detailed program and information relative to registration and housing accommodations should be addressed to President Edwin McNeill Poteat, Colgate-Rochester Divinity School, Rochester 7, New York.



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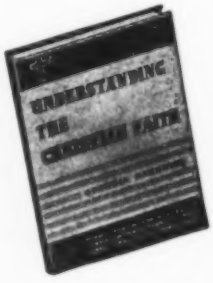

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